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REMEMBERS !

GOD'S ETERNAL PURPOSE.

REV. W. McGREGOR,

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THIRD POITION-REVISED and ENLARGED.

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PPEFACE TO THIRD EDITION.

The way in which the following was appreciated when delivered in the form of sermons, with a hint that it might prove acceptable to the public, induced us to issue our first edition. The patronage accorded to it by an apprecative and generous class, has encouraged us to print a third edition with an attempt to prove and enlarge. Yet in this age of hooks we have to condense in order to be read. We do not expect all to endorse our views; yet if our, not infallible readers, and we, differ, we hope they have religious principle enough to agree to do so; piety enough to allow liberty of conscience, and widsom enough to investigate where the error is, before pronouncing judgment, Whoever conquers us with the Truth, makes us conquerors. Yet Lynch law is sometimes resorted to in the Laterary, as well as Civil, realm. It is very much wiser and reasonable and Christian-like to investigate the truthfulness of one's statements than to declare them false; professed religions, as well as ccientific philosophers, have been in error, are now and may be in the future. The book, however, is undenominational; but few, if any, controverted points discussed. We have endeavored to find authority in "The Book of God" for what we say.

We have always had two objects in view in the acquisition of instruction from this inexhaustible mine of spiritual wealth, as well as from other sources, viz., the benefit of others as well as ourselves. When we are gone, if God wills, we would leave a scrap behind that He can use for His glory and man's good.

If the effort shall be blessed by the Head of the Church in sanctifying saints and sinuers' to any extent, and so we be permitted to fall in line, in that degree with His Rternal

Purpose, we shall be satisfied and thankful.

"Here we raise our, Ebenezer
Hitherto by Thy help we've come
And we hope by Thy good pleasure
Safely to arrive at home."

Desiring above everthing else to be co-workers with God now commend the third edition to the public.

Introduction to Third Editions

In the following pages we endeavor to take a comprehensive, yet brief, view of God's works of creation and redemption; together with His superintending Providence in accomplishing His eternal purpose

God is an uncreated, self-existing, infinite Being. He is ever active, not only in His chief work -redemption-but in upholding the stupendous fabric of creation; and, for aught we know, bringing other worlds, and inhabitants into existence. "My father worketh hitherto, and I work :" John 5: 17. He has not wound up the universe, as we do a watch, and then left it; but still by the omnipotent energy by which He created all things, projected the planets in their orbits, and maintains the suns in their positions, sustains and regulates the whole. His presence permeates immensity.

We learn this, and much more from the revelation this great and gracious Being has made to the inhabitants of this planet in the sacred Scriptures; although He has not in the Bible informed us of the full extent of creation, the Book being rather an account of His redemptive than creative work. We study and pray that we may be guided by its light in the following pages.

We intend, as far as God may enable us, for His glory and the good of our readers, briefly to write of the Divine Purpose, its Plan and Execution, as revealed in its varied developments in His Word and Works, as seen in Creation and Providence; meaning by Providence, His greater work of redemption. We hope that it may prove pleasant and profitable, edifying and

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delightful, as we see the hand of our Maker and Benefactor in what is transpiring about us; and while doing so, adore and worship Him in the great temple of the universe. Such employment is suited to the occasion, and worthy of man. We are apt to forget that "in Him we live, move and have our being," Acts 17: 28.

"Above, below, where'er we gaze,
Thy guiding finger Lord we view:
Traced in the midnight's planet's blaze,
Or glistening in the morning dew;
Whate'er is beautiful or fair,
Is but thine own reflection there."

THE DIVINE PURPOSE, ITS PLAN AND EXECUTION,

A. The Purpose.

"Unto me, who am less than the least or all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known; by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord:" Eph. 2:8-11.

From these words of inspiration we learn what God's Eternal Purpose is, vis; To have made known unto the principalities and powers in heavenly places, by or through the Church, (by in the Authorized and through in the Revised Version) the manifold wisdom of God; through her, as His wisdom, in harmony with the other Divine perfections is exhibited in her com-

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what lown aces. and dom with eomplete and eternal redemption, and by her, as she now, and we believe will forever, make this wisdom known unto them; manifold, because it harmonizes with all the other Divine attributes, justice, power, etc.

This sublime purpose includes in it, the creation of many, if not all things; the use of means for its accomplishment; a providential government of the whole; and the permission of sin; Col. 1: 11-16. The church will consist of an innumerable multitude of our ainful race, regenerated, sanctified and glorified in body and spirit forever, occupying a new heaven and a new earth, Rev. 7: 0, 2 Peter 3: 13. She is being built together for an habitation of God through the Spirit, upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. Eph. 2: 19-22.

We should like to say when the splendid edifice is completed, not only that we form a part of it, having while on this earth, been lively stones offering up spiritual sacrifices acceptable to God by Jesus Christ: 1 Peter 2: 5: but that we helped in its erection. emperors, kings and queens of this world vill be insignificent compared with the builder who has done

the least.

"On grovelling kings of earth, With pity we look down. A claim in virtue of our birth, A never fading crown."

So also with the Rothschilds, Goulds and Vanderbilts if they employ not their wealth in building this temple.

Who, how many and what, these principalities and powers are: and low many of them God may yet create we may not kno while in the church militant;

but to them, God would make known His manifold wisdom, that being the principle thing connected with His Purpose; these principalities and powers, no doubt. knowing more of that than we, because it concerns them; we knowing more of the work of redeeming love. because it concerns us. The Principalities and Powers are as much interested in the wisdom of God as we desire to be in His love. "Angels desire to look into these things" I Peter I: 12. There was a multitude of the heavenly host present at the birth of Christ. Certeinly we should be greatly interested; for it is by the church, as well as through it-and we profess to be members of it-that God is making these displays, and our efernal destinies hang on our relations to her. When the work is finished, and the Christians forever shining like the sun in the kingdom of their Father, it will be known that the redemption of the Church is a greater undertaking than the creation of the worlds, they being inanimate, irrational and senseless, while the members of Christ's mystical body are possessed of immortality, a will, conscience and affections; and this new creation of fallen man is now being carried on, and great as it is, the souls that are dead in sin perceive it not.

This purpose is eternal; it must have always been in the Divine mind, for He could not change to form it; it always will be, for He cannot change to have it otherwise. Of how great moment it must be then. When completed, when the last stone of the church is laid, she will be a monument of God's infinite skill forever, altogether worthy of the Divine Author. He wants an intelligent universe to become acquainted

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e skill He with these things. A pleasing thought connected with the whole is: "God is love," I John 4:8, 16, His works declare it as well as His word. He is not justice, although just; not power, although powerful. Love is the actor in affecting the purpose; justice, etc.; are but the attributes of love.

B. The Plan.

God has planned His work in the eternal councils of the Trinity, just as the wisdom with which he has endowed man guides him to plan for house building; etc. The Father originates redemption; the Son procures it; the Spirit dispenses it, while the principalities and powers adore; we being the recipients of the astonishing grace, and joining, in some humble measure, in the celebration of His praise, and the accomplishment of the design.

He has revealed Himself as subsisting in three distinct Personalities, yet one God. St. Patrick's illustration of the three leafed clover, with but one stock, serves very well to convey the idea. As when making man He said: 'Let us make man in our own image.'' Gen. 1: 26, so in our redemption, or new creation, the same triune God is engaged; the deep design being devised and executed by the Father, Son and Holy Spirit.

From the general tenor of Scripture teaching, the plan is the following: Viewing the end from the beginning, forseeing the guilt, moral corruption and consequent, ruin of man by disobedience to his Maker, and his exposure to the Divine displeasure forever, as well as his forfeiture of Heaven, God determined to

sustain the Divine government by the ensuing method: The Father agreed to give His only Sor to suffer the penalty of sin as our substitute: "God so loved the world, that He gave His only begotten Son," etc., John 3: 16. He also engages to give His Son, in virtue of His work as Mediator, an innumerable multitude of the lost race, John 17: 9, Rev. 7: 9. The Father also covenants to draw them to Christ that they may be the recipients of eternal life through Him, John 6: 44, and 10: 28, also Isaiah 53: 10-11. These compose the Church by and through which the manifold wisdom of God is made known to the principalities and powers in heavenly places.

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"Hail sovereign love that first began The scheme to rescue fallen man; Hail matchless, free, eternal grace, That found my soul a hiding place."

The Son of God stipulates to leave the glory that He had with the Father, come to dwell upon His footstool, assume the nature of the offender, and in it expiate the guilt-of our crimes by becoming obedient in life, and unto death. He undertook to fill three offices in the interest of those the Father gave Hima prophet to teach them, a priest to atone and interede in their behalf, and a king to subdue them to Himself by omnipotent grace, to save and defend them from all their emenies, to reign over them, and bring them, souls and bodies, to be with Himself forever; upon the duties of which offices He entered as soon as man sinued. John 17:5; John 1:14; Phil. 2; 8; Deut. 18:18; Psalm 110:4: Psalm 2:6., etc. How amazing.

"That God's eternal Son should bear"
To take a mortal form;

Made lower than the angels are, To save a dying worm."

From the way in which the Scriptures and experience teach us how the Holy Spirit officiates in executing His part of the plan, the Third person of the sacred Three agreed to regenerate the hearts, renovate the nature and thus reform the lives of the redeemed. John 5-23-7 and 16-: 8, Titus 3:: 5, and restore the image of God to man.

In Rom. 8:11, we learn that He shall also quicken the podies of the saints; and very likely He will glorify them, fashioning them like unto Christ's glorious body. It will be the voice of Christ that the dead shall hear, but it will be the spirit who will quicken. Thus the Church shall shine forever like the sun in the kingdom of their Father, and be the admired of the Heavenly host as they shall behold the manifold wisdow of God in her glorification.

"Eternal Spirit we confess
And sing the wonders of thy grace;
Thy power conveys our blessing down,
From God the Father and the Son."

Thus the plan was formed by the triune God. Divines designate it the "Covenant of Grace." We are saved by the grace of the Father, the grace of the Son and the grace of the Holy Spirit, Eph. 2:8.

We cordially recommend the study of this epistle of Paul to the Ephesian Church to all young converts; it was penned to a newly converted people; hence our love for it when first regenerated. Read also John's epistle to the same Church, as recorded in Rev. 2: 1-17, and be warned. The candlestick,—the church—is

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removed from Ephesus, although both these apostles had been pastors there.

"Grace first contrived a way
To save rebellious man;
And all the steps that grace displayed
Which drew the wondrous man."

Through this plan God is making vicious souls virtuous and the world should not exact anything more of Christianity; this with its concomitants, is the great miracle of the ages.

C. The Execution of the Eternal Purpose.

God has begun, is carrying on, and will complete His purpose. There are several steps, some of which we would trace, in the development of this glorious design; we intend to begin with the angels, whether God began there, or created the principalities and powers to whom His infinite wisdom is being displayed we cannot tell. Reason would say that the principalities etc., were created first.

As we proceed, let us bear in mind that this is a great chain of events, and that each event—each object brought into existence, is but one link in it; thus, it will be more interesting. Keep each link in its own place in the chain.

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GOD'S ETERNAL PURPOSE.

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CHAPTER I.

The Creation of Angels.

The question naturally arises, what have angels to do in connection with the Divine Purpose? God's Purpose is: "To make known unto the principalities and powers in heavenly places His manifold wisdom as it is exhibited in the balvation of an innumerable multitude of Adam's race; and the angels are ministering spirits to these heirs of salvation," Heb. 1:14. In bringing them into being, then, by his omnipotent creative energy, He had an eye to the accomplishment of His design. He saw they would be very useful as officers of the Divine government in connection with the mediatorial kingdom.

What are they engaged in? for the work is now going forward.

1. One means by which God accomplishes the work of redemption, the work where His manifold wisdom is most displayed, is by the ministry of His Law: The Law is our school-master to bring us to Christ, Gal. 3 1-34. The Law convicts us of sin, proves us guilty, causing us to feel our need of Christ, the only refuge from its curse. You and I must come to Christ in order to be saved—to obtain a righteousness that the law will be satisfied with-"the righteousness of a man who never sinned"-and the law is the means employed by the Divine Spirit thus to bring us to Christ. Now it was given by the disposition of angels, Acts 1 53 1 moreover, "It was ordained by angels in the hands of a mediator," Gal. 3 1-19; so that in this respect their creation formed a link in the chain of the Divine Purpose, the said of the finance of the said of

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Pree from the law, Oh happy condition, Jesus has died and there is remission."

multitude of them present at the time of his birth:
"Let all the angels of God worship Him," was the command when the first Begotten was brought into the world, Heb. 1: 6. Angels ministered to Him after His temptation, Matt. 4: 11. An angel strengthened Him in Gethsemane, Luke 24: 4. They were busied at the time of His resurrection, Luke 24: 4. They attended Him when He ascended Psalm 68: 17, and Acts 1: 10. When He comes to judge the world the angels are to be there to assist at the great assize, Matt. 25: 27

be there to assist at the great assize, Matt. 25:31.

3. They wait on the heirs of salvation. Argels hastened Lot out of Sodom, Gen. 19:15. God sent an angel to close the lion's mouths in defence of Daniel, Dan. 6:22. "The angel of the Lord encampeth round about them that fear Him to deliver them," Psalms 34:7. Believers "angels always behold the face of the Father in heaven." Matt. 18:10. Not only in life, but in death, they wait on the saints. They carried Lazarus to Abraham's bosom, Luke 16:22. Doubtless they were created for these ends, and it may be others.

The Apostles were a spectacle to angels—m_ybe those ministering to them; perhaps the principalities and powers mentioned in the text. These passages are enough for our present purpose; indeed one such inspired text is sufficient; and fully demonstrates that these invisible, celestial spirits, wait upon the Redeemer and the redeemed. Their creation is evidently a development of the Divine Purpose, and immediately connected with it.

If our reader is a believer, you have at least one of these celestial messengers attending you. How many dangers they shield us from we may not know in this life; we believe we shall in the next. Do you not feel il as

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an affection for them? Love is God's law for all His intelligent creatures; doubtless they are actuated by it in the discharge of the duties of their benevolent mission. "He shall give His angels charge concerning thee, to keep thee in all thy ways, Psalm 97: 11.

Mr. Scott, a pious brother of the celebrated commentator of that name, dreamt that he sickened and died; and while his spirit was gazing upon his relatives weeping over his lifeless body, an angel took him by the hand and escorted him to a large mansion; among other things l; showed him a picture of an incident that had occurred in his boyhood. He had been riding on horseback, and the horse having run away, he fell, but an angel caught him in his arms and prevented injury to him. When Mr. Scott awoke he recollected the incident, but of course had no knowledge of the angel's presence and assistance.

If you are not a Christian may there scon be rejoicing in the presence of the angels of God over you repenting. Luke 15: 10. They are ready and willing to escort you on your way to glory.

Thus the creation of Angels formed a part of God's plan. They ascend and descend upon the Son of man, without whom there is no salvation, nor ministering spirits to its heirs.

CHAPTER II

The Creation of the Heaven and Earth.

This appears to be the second link in the chain of wonders neccessary to accomplish the Divine Purpose. That the angels were created first is evident from Job 38.: 4-7. May be the morning stars and sons of God are the Principalities and Powers and were anticipating the execution of some stependous design they beheld in an incipient state.

"In the beginning God created the heaven and the earth," Gen 1; 1. That is, the beginning of the history of this planet. They are the amphitheatre; God and man the actors, principalities and powers being the spectators. We also shrill perfrming our part, can gaze on the scene appraisance. A grand panorama is being presented to those who can see it. Not every world is favored with such an exhibition of Deity as this one although all may yet know it. May we be able to realize it; we may include this wisdom with them, as well as be redesting by its exercise. Probably this revelation of the Supreme Being will subserve all the Divine purposes forever. What Angels, etc., are created for, is really more interesting than their creation; each is great, as it forms a part, of a great whole. There is a moral pleasure in the contemplation of such a them. Imagine the inhabitants of a planet for a congregation, the story of redemption by the grace of God being a fitting one to them, yea worthy of being told to all the principalities and powers in the heavenly places forever; they singing individually and collectively.

Because I know 'tis true,
It satisfies my longings
As nothing else can do.'

It ought to be made known to all in the universe who have intelligence to appreciate it, thus aiding in the preservation of the unfallen and in the salvation of the fallen.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also," Gen. 1: 16. "The heaven" may mean but the first, for there are three spoken of in the Scriptures, especially as they are devoted to giving us a history of the redemption of the inhabitants of this planet, rather than a treatise on science. The other heavens are mentioned, and it is to those in heavenly places that the manifold wisdom of God is made known as seen in our salvation. We have seen that the angels were created prior to the heaven and the earth. Speaking after the manner of men, God

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was looking a long way ahead when the angels, etc., were brought into being. The creation of the heaven and the earth subverse a very important preparatory part in effecting the Divine Purpose. They are the arena where the stupendous drama of human redemption is enacted—the workshop where God matures the deep design. All the Divine perfections are brought into harmonious requisition in the execution of the work, while the principalities and powers in the heavenly places behold with ceas less admiration the manifold wisdom God displayed therein. They are a congregation of worshippers. God is the great Architect in the creation of the glorious palace—the Church—for an habitation for Himself through the Spirit, Eph. 2: 19-22. Human beings, souls and bodies, are the material, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, 1 Peter 2: 5.

I. The Creation of the Heavens.

The Scriptures speak of three heavens. Paul was caught up to the third, 2 Cor. 12: 2. We will now glance very briefly at their creation as links in the chain of the Divine work.

(I.) The First Heaven.

The first heaven is the air surrounding our planet, extending upwards to a distance of about 45 miles; hence the birds of heaven, Jer. 4:25; the clouds of heaven, Dan. 7:13: and the dew of heaven, Dan. 4:15. Also the Lord said unto Moses, when giving the law from Sinai: 'Ye have seen that I talked with you from heaven,' Exod. 20.22. Man lives in the first heaven as well as on earth; it is the atmosphere we breathe—indispensible to our existence. Its creation, then, is preparatory to the work—is, so to speak, a part of the scaffolding for the creation of the royal palace—the Church—and so included in the design.

"Let heaven arise, let earth appear, Said the Almighty Lord; The heaven arose the earth appeared, At His creating word."

The first heaven might be one of the places from which the prinicipalities and powers are viewing the work of God in the economy of human redemption, and the work of man as long as he remains on earth, after his regeneration. We suppose, however, the manifold wisdom of God will shine more conspicuously in the kingdom of glory than in the kingdom of grace; and after the completion of the whole more than any time prior to that epoch. The enemies of Christ and His Church termed principalities, powers, etc., in Eph.6: 12. are in the first heaven beyond a doubt; satan himself being the Prince of the power of the air, and the the tormentor of Job. Job 1; 7 12, 19, and 2: 2, 9, 7 and why not the principalities, etc., spoken of in our text. The angels are here ministering to the heirs of salvation. Heb. 1: 14. The passage in Heb 12: 22 seems to mean that when we become identified with the Church of Christ by regeneration and baptism we have come to an ianumerable company of angels, and to the spirits of the just made perfect, that is the departed Christians who, apparently, are in the first heaven; at least by times: maybe particularly when we assemble for God's Thus part of the church is militant in the worship. body, and the other triumphant, and absent from it.

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"One family, we dwell in Him,
One church above, beneath,
Though now divided by the sceam—
The narrow stream of death."

And only by that narrow stream; or, in other words, the veil of our flesh.

Our flesh is the veil that separates us. Lord help us to acquit ourselves as in the presence of this innumerable company as well as in thine, Heb. 12:1, 22:24.

"Behold what witnesses unseen Encon pass us around; Men once like us, with sufferings tried, But now with glory crowned," The spirits of the just made perfect are, in all probability, in the second and third heaven, maybe most of the time. The devils besought Christ that He would not send them into the deep (hell) but suffer them to enter the swine; Luke 8: 26-33. Are the spirits of the departed wicked allowed to tarry in this first heaven with the evil spirits? Would that account for some of the sights and sounds we have heard talked of?

This first heaven, at least, will pass away; and at that period be entirely clarified from the effects of sin, or a new one created, 2 Peters 3: 10.

(2.) The Second Heaven.

This is the firmament or expansion where the sun. moon and planets are situated; the globe we live on being one of the latter and so, in the second heaven, Gen. 1: 16, 17. In all probability the other planets have inhabitants who may be some of the principalities and powers who view the astonishing scenes that are being enacted on this one, in the first heaven: they being in the second one beholding them. Their vision, in a sinless condition, may have telescopic power sufficient to see distinctly the events transpiring here; or they could, and may, have ability to travel space from planet to planet. If the inhabitants of this world had not sinned, they might have been glorified and posessed of the same powers which they that repent will yet possess. We may have but little conception of the myriads of spiritual intelligences that the Creator of all worlds may have occupying the firmament or second heaven, as well as being the space where the sun is, and where the planets revolve around him. The interplanetary spaces may be filled with hosts of beings gazing at Jehovah carrying out the sublime events involved in His Eternal Purpose. We are absolutely certain that the sun and moon, placed in the second heaven, are indispensable appendages to this globe; and that in ways so numerous that they cannot be here referred to, but will readily occur to the mind of

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help num-?-24 the thoughtful reader. The second heaven, then, was formed with a view to the purpose of God. It is unnecessary to furnish lengthy data to demonstrate this—it is visible at a glance.

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The solar system is like a time-piece on a very large scale. The annual revolution of the earth around the sun corresponds to the movements of the hour hand; the monthly revolutions of the moon around the earth corresponds to the movements of the minute hand; and the diurnal rotation of the earth on its axis corresponds to the second hand. Thus the Maker of all things has hung a time-piece in the second heaven to teach us when our three score years and ten are accomplished. Happy they, who, in the book of 365 leaves each year furnishes us with, write an autobiography that will prove a prayer to God and a sermon to men; especially, that one day in seven—that one year in seven—devoted to Divine service; so that when the world is ended we shall have our accounts ready, Gen 1:14, 15.

"High in heaven's resplendent arch He placed two orbs of light;" He set the sun to rule the day, The moon to rule the night."

Astronomers say our sun, moon and stars, are revolving around Alcyone, one of the Pleiades or seven stars, a body 12,000 times larger than our sun; hence Job 38: 31. "The heaven declare the glory of God, and the firmament showeth His handiwork, Psalm 19:1.

What an astonishing apparatus the Creator has for rendering the earth i fruitful in the growth of the Vegetable Kingdom, and thereby the maintenance of the Animal. The sun, the central orb of the system, draws water in the form of vapor from the seas on its surface, which forms clouds in the air, or first heaven; they are wafted by the winds over the thirsty lands and dist!! in fertilizing showers, while his genial rays warm the soil; machinery worthy of God.

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(3) The Third Heaven.

There is such a place, or such a state, for Paul did not know whether he was in the body or out of it when caught up to it, 2 Cor. 12: 2. It certainly is a state; and may he the place Jesus went to prepare, John 14: 2. It is supposed to be where the seven stars are situated; but we are not so clearly instructed in the Word where to locate it as the first and second. In our opinion it is inhabited by myriads of cherubic, seraphic, angelic, and arch-angelic hosts, adoring and serving their uncreated, immortal and glorious Creator; especially His moral character as revealed in the work of redemption, finding their felicity in so doing. The Scriptures give color to this view, Rev. 5: 8, 13. All unite in admiring the manifold wisdom of God displayed in the execution of His eternal purpose of grace to His church.

May be the third heaven is where the Saviour carries on His mediatorial government, where he has gone to appear in the presence of God for us, officiating in His office of high priest in the most holy place, there making continual intercesston. In this view of it, it is a very important part of the universe in carrying on the great design. It may be the most holy place of the true tabernacle which the Lord pitched and not man. Heb. 8: 3. All power in heaven and earth is given into Christ's hands, Matt. 28: 18

is the present abode of "the spirits of the just made perfect," although they may spend some time in the second and first, being able to speed as lightening from one to the other, Heb. 12: 1, 22-24. No doubt they enjoy all that glorified spirits, according to their capacities, can; the happiness will be enhanced when the body will be glorified, which the divine purpose includes. Thus the three heavens referred to may be occupied by the departed spirits of mankind, as well as

numerous other intelligences, and may be only a temporary residence; Isaiah, Peter and John informs us that there will be a new heaven and a new earth. Are those departed spirits the new Jersulam John saw descending on the earth? Rev. 21:1-3.

The heavens and earth, in their present condition, is but a theatre—or the scaffolding of the great palace God is erecting—the new heavens and earth to be eternal. Sin has disordered the whole creation, Rcm. 8: 22, and necessitates a new creation of all things, Rev. 21: 5 affected by it; and the groans, and travail of things connected with time are the throes of a new birth for the universe; nothing but the blood of the God-man being sufficient to remove the moral evil from it, and that accompanied by the regenerating, renovating, reforming power of the Holy Spirit.

If the scaffolding is so grand, what shall the building be? We know the scaffolding has little excellency compared with the building: the old heaven and earth, as that scaffolding and theatre, shall pass away. If Christians we will not only see it, but own part of it, yea, be part of it. That will be worth more than the pleasures of sin.

Where did Christ go when he ascended up far above all heavens? Lph. 4: 10. Yet he says, "Lo I am with you alway, even to the end of the world." "The heaven of heavens cannot contain Him," I Kings 8: 27, yet He condescends to dwell in the believer.

II. The Creation of the Earth.

Probably the six days of the first chap, of Genesis were spent by the Holy Spirit in preparing the earth for the abode of man, it having been created before by the eternal Son, and may have occupied many ages.

The earth is the scene on which is enacted the great drama of redemption, possibly the greatest work in which the Sacred Trinity has been, or ever will be engaged; the one by which the Divine wisdom is most

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conspicuously displayed to the intelligences of the universe; and possibly, in a renewed condition, the eternal abode of redeemed man. "The heavens are the Lord's but the earth has he given to the sons of men." Psalm 115. 16. Blessed are the meek for they shall inherit the earth," Matt. 5: 5. In anticipation, Christ rejoiced in the creation of the earth, and "His delights were with the children of men," Prov. 8: 30-32. earth, as well as His elect, may have been redeemed by the infinitely precious blood spilt on its surface; and the throne of God and the Lamb may occupy the site where the cross stood, every place thus becoming "consecrated ground;" and the scene of His greatest work and wonderful humiliation, become the home of His saints and where His own highest glory will forever shine. "The Tabernacle of God is with men, and He will dwell with them," Rev. 11: 3.

When this earth was made, the dust of Adam's body was formed, and so of the bodies of the innumerable multitude of the saved; Christ's as well, it being in Adam's loins. Its creation, then, was a most important development of the purpose of God, and if the morning stars that sang, and the sons of God that shouted for joy at the laying of its foundation, could anticipate what would transpire on its surface, no wonder they did so, especially if they were enabled to see the glorious consummation. Here man was created, fell and was redeemed; here he is being created anew in Christ Jesus by the Holy Spirit. Here the Maker of all worlds spent 33 years-God manifest in the flesh. Here, likewise, the third, as well as the second Person in he glorious Trinity, came on a mission of infinite benevolence, and is now carrying on the work of salvation, renovating human nature—God not only dwelling with, but in, His people. Here our bodies will be resurrected and thus created anew-from dust again as Adam at first—thus qualified for the new heavens and new earth. The earth, well named "mother earth," also yields very much of what sustains us till we return to our native dust.

The creation of the earth, then, can readily be perceived to form an important part of the chain of wonders that are being achieved by the Creator in order to accomplish His purpose; and where He is preparing material for a spiritual house as much superior to the visible creation as the soul is to the body. a building He is erecting in heaven as each soul is taken there, and from which it appears it will descend in the capacity of the New Jerusalem, and abide on the new earth, Rev. 21:, 2. At death they ascend one by one: then they will descend in a body. Thus we may accustom ourselves to view the heavens and earth as God's workshop, where He is carrying out His Purpose; and if redemption is His greatest work, greater things have been done on earth and in the first heaven than anywhere else. If such is true it need not be a matter of surprise if this planet on which we live, after the refining fires of the tremendous conflagration Peter speaks of, will be the future abode of God's people, as Luther, Wesley, Milton, etc., believed, 2 Peter 3: 7,10.

Two philosophers discussing the subject of this conflagration came to the conclusion that the earth would be completely annihilated. A little girl, who had been listening, asked them where they would put

the ashes; they could not answer her.

"Nothing never made something." If there ever had been a time when there was no God, it must have continued so. There is a God, "eternity is His life time," and immensity His dwelling. He is so great that there could not be a being great enough to create Him; He is, therefore, uncreated and everlasting.

The earth travels 597,000,000 miles through the second Heaven in its annual revolution round the sun.

God had nothing to make the worlds out of. There was a time when there was nothing but Himself.

CHAPTER III.

The Creation of Mankind.

The workshop is completed—the heavens and earth with their varied furniture are in readiness to subserve the intentions of the Divine builder in the execution of the great plan. Mankind is made. A tabernacle is built and worshippers formed. The angels are also in attendance.

God said "Let us make man in our image, "Gen. 1:26. His moral attributes are a reflex of the Divine. His body was an image of the one Christ would assume; his spirit was in God's moral likeness.

"Chief o'er all His works below At last was Adam made; His Maker's image blessed his soul And glory crowned his head,"

The morning stars sang together, and all the sons of God shouted for joy when He laid the corner stone of the earth; yet it is only the arena where the purpose is to be carried on, and perhaps completed—a preparation for the work of redemption. The material is now brought into being out of which the Church is formed, by and through which the manifold wisdom of God is made known to the principalities and powers in heavenly places. The human nature is what God is going to dwell in forever—in Christ and His people.

Thus we have rapidly glanced at what the Almighty did preparatory to the great work he intended. We would now briefly dwell upon some of the acts of His creatures, after which we will resume the account of the conduct of the Creator in prosecuting His design.

Although mankind is the material out of which the magnificent structure—God's Palace—is to be constructed; the material upon which the Divine Architect will so operate as to reveal His glory, wisdom and other perfections in such a manner that adoring hosts shall be astonished forever; the material after being thus wrought upon, who will coincide with His

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Maker in the accomplishment of His purpose, yet this material is not in the condition in which it will be when God commences the building. He could erect a Royal Residence out of such material as mankind in his pristine state of innocence. He did not, however, do so. Had He, the depth of the wisdom of the Builder would not be seen to that perfect degree it is under existing circumstances. Man was placed on trial and he sinned. That act plunged him into such a condition that, in order to rescue him from the doleful consequences and reinstate him in the Divine favor, all the perfections of Deity have been brought into harmonious action, to the eternal admiration, love and astonishment of His creatures. God permitted this act on the part of mankind, and having forseen it, loved us with an everlasting love, and laid his plans accordingly.

In creation God made man in His own image: in redemption, God takes on man's image; "God manifest in the flesh." He was God from eternity, He is Godman to eternity. It was absolutely necessary that His ineffable Glory should be concealed in human nature, in and through which it has begun to shine in mild radiance, and will forever. "God is Love."

We will now dwell briefly upon the Prrmission of Sin.

God performs His purpose by positive action on His part, and permitting the action of His creatures; ruling and over-ruling them in effecting His design. He rested on the seventh day; He ceased working and His creatures appear to have assumed the reins of government. Man was made "a living soul" possessed of a will and power to do good or evil. He was placed in a lovely garden, and under only one restriction; "Thou shalt not eat of the Tree of Knowledge of good and evil," Gen. 2: 16 17. The old serpent, who is the devil and Satan, tempted Eve, when off guard, and she ate, and gave to Adam and he ate. The Almighty did not prevent them from breaking the Divine command. He did not deprive them of the

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free-will that He gave them-and liberty—the by that act they incurred the Divine displeasure. She should have gone to prayer. In a measure, at least it would appear, their wills became subject to Satan; and acting in the capacity of the representative heads of their posterity, plunged themselves and us into our present ruin; only, so far as believers in Christ have the work of recovery begun; and in a few cases completed. The body, and some think the soul, of the Redeemer was in the loins of Adam at the time of the Fall—a Redeemer who has come—and as the promised seed of the woman, is now. bruising the serpent's head. We then, as well as they, are unfitted for glorifying and enjoying our Maker. It was not sin on the part of God to permit man to sinit was man's own, personal, voluntary act, and he alone is accountable. God forsaw, and did not determine to prevent it; but instead, purposed, and so made provision that not all the race would remain in eternal ruin. Sin is not a necessary part of manhe had none when created—he will have none when the new creation of soul and body is completed by regeneration; sin is abnormal, and God is engaged in removing it by the work of redemption.

We want to add: Sin existed in the universe prior to the transgression of Adam and Eve. The one who tempted them to sin was a sinner. The Scriptures, our only safe source of instruction on these points, furnish us with the light required here. According to the Apostle Jude, the devil, and other fallen angels, had a first estate - in the hightest heaven no doubt-from which they fell, Jude 6. John Bunyan says their sin was contemplating the destruction of the 3on of God. John Milton defines it thus: It was umored in Heaven that a time was coming when the Second Person in the Trinity would assume a nature inferior to the Angelic, and that they then determined not to worship Him, for which they were turned out of Heaven. Their Maker permitted them to sin too. It was no sin

on His part to do so. Paul informs us that Satan fell by his pride, I Tim. 3:6. Peter also gives some instruction on this poiht, 2 Peter 2:4. This Apostle, quoting the language of the devil as recorded in the Book of Job 2:2, informs us that he, as a roaring lion, walketh about seeking whom he may devour, I Peter 5:8. Probably it was on some such mission as this he was bent, roaming over God's fair creation, full of malice and determined on revenge when he attempted the ruin of mankind, which he would have accomplished but for the Divine Purpose.

Thus we trace, to its origin, the sin Ienovah permitted in the universe. Let us as guilty, corrupt and lost creatures, find fault with ourselves, and not with our glorious Creator and trust in Him for deliverance from its guilt and power. We fully believe that it was better for God to make intelligent creatures than not to, or He would not have done so: also that it was better to permit them to sin than to prevent them from it, or it would not have been so; or as the jews say, "What is, is best.". We may not see it so yet, but we will. How could God have creatures under subjection to Him without putting them on trial? Let us fully believe in resus Christ, repent of sin and obey Him, and we will rejoice forevermore. Should we not admire the manifold wisdom of God brought into harmonious requisition with the other Divire perfections in the work of redemption as well as the principalities, etc., in heavenly places? and indeed more so; a wisdom that could not have been displayed unless sin, however vile it is had been in the world. Atonement has been made, it appears, for the sins of the whole world, I John 2; 2, and it is our stubborn unbelief, impenitence and disobedience that keeps and leaves us in ruin. or rather, Adam's transgression plunged us in this ruin, and we indorse his act and neglect the great salvation. God's displeasure with sin and love of the sinner are as clearly, if not more clearly seen, in the work of man's redemption, than they could have been

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if he had been prevented from sinning.

'Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice or the grace.'

If the display of God's wisdom in connection and in harmony with His love and justice visible on Calvary, will prevent myriads of holy beings from falling into sin; if an innumerable multitude of mankind will be saved, and if the lost will be punished only as they deserve, the same justice that imposes the penalty not allowing the Judge to punish more than their sins merit, is it wise to have permitted sin? And in 'this connection we must not lose sight of the astonishing fact that God became incarnate to atone for His creatures sin! If the angels and the man who sinned had had such a view of their Maker's moral perfection as the history of Redemption presents, methinks they had not sinned. Would a being who can love, and loves so well as God, have allowed the ruin sin brought, if He had not had something better than Paradise? not creation the principalities, etc., admire, but the work of human salvation—the manifold wisdom it exhibits. But for sin, we nor they, would have not seen God's moral character, which is infinitely lovely, a sight of it being sufficient to ravish the creature with delight. It will be better for all believers in Christ than if they had not sinned; then let us take advantage of the redemption which is in Christ Jesus. Those who continue to rebel against such a God as redemption reveals will deserve condemnation. Repent, my dear reader, if you do not. "Him that cometh to jesus He will by no means cast out," John 6: 37. If God permitted sin, He also provided a Saviour; although under no more obligations to do so than for the angels who sinned. Sin is under His control. He subdues it by His exceeding rich grace.

> "Deep in unfathomable mines Of never failing skill,

He treatures up His bright designs And works His sovereign will."

The devil used the tongue of the serpent. There are abundant human tongues now to propagate falsehood, the means by which he deceived and deceives mankind still. Truth is the antidote God has provided; let us fall in line with His purpose by making it known. Our Lord tells us that the devil is "the father of lies;" John Bunyan observes, "The human heart is the mother." We have principalities and powers to wrestle against, as well as others to make the manifold wisdom of God known to. We need all the armour of the Christian. We are told what the armour is in Eph. 6: 14-17, and how to use it in the 18th and 19th verses of the same chapter.

"My soul be on thy guard,
Ten thousand foes arise;
The hosts of hell are pressing hard
To draw thee from the skies."

"Then watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

God not only permitted sin to enter the fair creation, but He allows it to continue for a time. He permits it to culminate in the death of His Son when He came to save a lost world; that event is the means by which sin is destroyed. Sin brings death, but death takes away sin. God's wisdom and power control it. Sin will be washed away, or the sinner and it swept away. The devil is foiled by his own weapon-death. "By death Christ destroyed him that had the power of death, that is the devil," Heb. 2:14, 15. Without the crucifixion none of the race could have been saved. Was it necessary to allow sin to continue in the world to bring about that transaction? If so, is the continuance of evil still essential for the accomplishment of good? for the death of Christ has been productive of more good to the universe than any event that has

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transpired. He was manifested to destroy the works of the devil, I John 3:8. So, when our first parents sinned, God in revealing His purpose says, "The seed of the woman shall bruise the serpents head, Gen. 3:15. Thus God permitted man to be tempted and to fall. Thus, too, what was permitted made way for the execution of His design, and now he is carrying it forward. A world that could crucify God in the flesh, we may expect to be vile enough for anything.

"We are fearfully and wonderfully made," Galen, a celebrated French anatomist, who was inclined to atheism, said, after dissecting a human body, "there, must be a God," and sat down and made a hymn in His praise. Our hearts proper from 20 to 30 pounds of blood through our system every three minutes for a century, by night as well as day. The lungs cease not during that time to inhale the vital fluid and exhale the impare portion, and the digestive organs perform their tasks with equal faithfulness. Surely God drives as well as made such a complicated piece of machinery! May it be His temple forever. And who can describe the spirit, the will, the affection, the conscience and the understanding? We have much to learn, but we have eternity to do it in, and the Omniscient One for an Instructor; we will never become omniscient so we can learn forever. May you and I be in that school.

CHAPTER IV.

The Reveiation of the Divine Purpose.

God had the purpose before man sinned, indeed it is His eternal purpose; but there was no special need of a revelation of it till after that event—it would not have been required, as far as this world is concerned, but for sin; and then, He might have let Adam and Eve perish, and only do justice. If man had not sinned he would have been dealt with in accordance with the dictates of infinite benevolence; having sinned infinite grace is brought into requisition, and all the Divine

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perfections in harmony with it, in executing the plan of Salvation. Justice instead of Grace might have been exercised, justice did, and will, have its course, in Christ or the sinner. The serpent tempted and man sinned, and the promise or prophecy that "the seed of the woman should bruise his head," was the first intimation of God's design. Doubtless our first parents realized that they had incurred the Divine displeasure; and although they feared the penalty, the gospel of mercy was preached to them. His promises and prophecies are simply declarations of what He intends to do, and through a revelation of them He performs it; and that without destroying man's will.

Only for the purpose of the unchangable One to save an inmumerable host of their posterity, no doubt the fate of Adam and Eve would have been similar to that of the angels who sinned; they deserved it. But Christ the Mediator of the covenant of grace, was in the garden of Eden immediately after, if not at the time of, the fall to undertake the work of redemption; and as a prophet, revealed the Divine intention as recorded in the above quotation, Gen. 3: 15. It was mercy prevented their condemnation; not because they were The intercession of Christ, who then not guilty. began to officiate as Mediator between, God and man and will continue to do so while time lasts, prevailed. He agreed to do so before the world was. If such an event as His death, for man's sin, had occurred before that sin had been committed, how would our first parents have been affected by it, if revealed to them when they did sin? How would their posterity have been effected? We can now look upon it, as having happened before we sinned and should be effected by it, as they might have been. Faith, is efficacious in saving the soul through Christ's meritorious work whether we look, with such an eye, backward or forward. In all probability our first parents became believers. were regenerated and instructed in thew orship of their Maker. Satan's triumph if it can be called such, was

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short, and deceived ones learned he was a liar, and that the Lord was true; and a multitude of events have since occurred to confirm this statement. God purposed to give the world an age of grace, and it began when Adam and Eve were not punished for their sin, and will continue till the second coming of our Lord. We. are not under the law, but under grace, Rom. 6: 14. Then it is not because we are not guilty that we are not suffering the penalty of our crimes, but because God is gracious. "Grace is reigning through righteousness unto eternal life, by Jesus Christ our Lord." Bless His name, when there was no eye to pity nor arm to save. His eye pitied and His arm brought salvation. Let us seek Him while He is on the throne of grace. Our preservation was not save in the hands of our parents in Eden, our salvation and perservation are both safe in the hands of the Lord Jesus. Let us"commit the keeping of our souls to Him in well doing." Repentance and faith on our part will be equivalent to obedience on their part.

How many of the principalities and powers, both good and evil, and of the inhabitants of other worlds were present on that occasion, or could see with telescopic vision the scenes transpiring in Eden, we Maybe the great Jehovah has the whole cannot tell. transaction phonographed or photographed or both; and we may yet hear and see the story of Eden, and the others connected with earth's history; chiefly the agony in Gethsemane, and the culminating development of the eternal purpose in the crucifixion. We may hear and see, reproduced, as human skill now does by means of the pholograph and photograph, but then manipulated by the Divine hand, Adam and Eve, the serpent, and the Lord God as He then appeared, and the conversation they had; the scenes of the deluge; the cries of the drowning multitudes, and the ark floating serenely and safely on the mighty waters. We may hear the groans of the Sodomites and behold their attempts to escape the vengence of God, while Lot

and his daughters are hieing them over the plain to Zoar. We may hear and see the transaction on Mount Mariah between God, Abraham and Isaac; above all we may see the central and all absorbing scene of the universe, the stupendous drama of Calvary; above all the other sights and sounds God may reproduce in connection with the history of this planet, you and I may see and hear the awful record of Golgotha, the motley crowd at the foot of the cross, and the Lamb of God as He takes away the sins of the world crying, "My God, My God, why hast thou forsaken me," words yet sounding through the universe, for they were uttered by Jehovah. What if this globe is an immense phonograph and camera obscura and all can be reproduced at any time? If human skill can effect such things we can safely presume the Divine can. "I wisdom dwell with prudence, and find out knowledge of witty inventions," Prov. 8: 12. What sight and sounds may, and certainly do, await the inhabitants of this planet as well as the principalities and powers in the heavenly, places!

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In another way we can be enabled to see and hear the history of this world. If we were placed at such a distance from this planet that the reflected light it emits would not reach us till the end of time; and if our vision and hearing were powerful enough (and they may be in a glorified state) to see and hear that far, the whole drama would be seen and heard as it at first occurred; and as it may now be visible and audible to creatures residing where those rays of light and sound have reached at the time this is being written and read. Of course sound does not travel with the velocity of light, therefore it requires a longer period for it to reach the same distance than the latter. Such would be a ravishing sight. The Almighty could do so in either way. Dr. Dick's idea of travelling from world to world to behold the works of God need not be realized in order to do so. With Spurgeon, we can have the far greater felicity in adoring Immanuel-"The beatific vision"

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-and not be deprived of contemplating His works either. Hight travels 192,000 miles a second. quires 8 minutes to come from the sun; and 700 years from Alcyone, one of the Pleiades or seven stars, around which, it is said, our solar system is revolving, and also supposed to be the locality of the highest heaven. Of course we would require to be transported ten times as far from this globe than are the seven stars in order to see and hear its history (His story) as time will probably last 7,000 years. Pardon me for this digression. It may be one of the ways in which the God-man may entertain His spouse in the new heaven and earth. It will simply be a repetitton and continuation of Bible history, and doubtless a means of rich delight. Who would not love to see and hear Pentecost, the Reformation, etc., re-enacted?

Probably it would not be out of place to remark here that marriage was instituted before man fell, so that the seed of the woman who was to bruise the serpents head, and promised at the time the Divine purpose was partially made known, was in accord with that institution as well as with the purpose, and was part of the plan. "Be fruitful and multiply" was the Divine command before the fall; so not only Christ in His human nature, but the innumerable host of the redeemed that sprang from Adam and Eve, were in accord with that institution as well as God's purpose.

In still further making known the Divine design, we read of the Lord God making coats of skins for the criminals, thus instituting types, in all probability sacrifices being one of them; it being most likely that these skins, types of Christs righteousness, were those of animals slain in sacrifice and also types of Christ. Thus Adam and Eve would learn how God exercised mercy to them by slaying a type of Christ in their stead, He thus entering upon His office of priest; "Thou art a priest forever after the order of Melchizedek," Psalm 110: 4. Doubtless as a king He frustrated sat-

an's attempt to entirely ruin the progenitors of our race, it was nearly accomplished. God stepped in and began the execution of His purpose nearly, if not, altogether, as soon as they sinned, and in doing so, revealed His purpose.

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By that revelation, in the hands of the Holy Spirit, we believe they were regenerated and made the children of God in a way they were not His children as His creatures, and so safer than in Edenic innocence. Very probably they did not have the Holy Spirit before their fall, although afterwards, if true believers, Gal. 3: 14. We do not think it could be said of them before they sinned. "Greater is He that is in you than he that is in the world," I John 4:4. John meant that the Holy Spirit in the Christian was greater than satan in the world, who leads wicked men captive at his will. our first parents had possessed the spirit of God, they would not have fallen we believe. "He that is born of God doth not commit sin; the seed of God remaineth in him and he cannot sin because he is born of God." The new birth comprises nothing less than the glorification of body and spirit; and if born from above we have that now in principle, therefore if we are living in known voluntary wilful sin, we are not born of God 1 John 3:0. yet we have sin in us, and it, at times, thinks, speaks and acts. Sin in us and by us are different things. "Sin shall not have dominion over us, for we are not under the law but under grace," Rom. 6: 14. We are virtually delivered from its principle, power and practice and shall be actually. In the mean time, if any man sin we have an advocate with the Father Jesus Christ the righteous, I John 2: I. If we break His laws He will visit our sins with rods and our iniquities with chastisements, but He will not suffer His loving kindness to fail, Psalm 89: 30-37. "It is a fearful thing to fall into the hands of the living God." Heb. 10:31; therefore "let us mortify the deeds of the body that we may live." If we find it as easy to sin and as hard to do good after what we call regeneration as it was before, tors of our pped in and if not, aling so, re-

Holy Spirit, he children ren as His nce. Verv before their Gal. 3: 14. before they e that is in the Holy tan in the will. If God, they t is born of maineth in Tod." The rification of have that in known I John 3:9. iks, speaks nt things. re are not . We are f any man sus Christ is laws He uities with ving kindul thing to 10 :31 ; y that we as hard to

was before.

we may be assured we are not yet born from above. The destruction of sin is the principal thing in redemption, and it, as far as the Spirit's work is concerned, begins in regeneration. Those who continually say, "We can and do sin," and are also censuring others for sinning, lead us to doubt of their regeneration. The word is, "They cannot sin because they are born of God," I John 3: 9.

If Adam and Eve had not sinned possibly they would have been translated as Enoch and Elijah were; of course they were sinners, but their translation was

in virtue of Christ's redemptive work.

CHAPTER V.

The Salvation of Abel, etc.

In this we have the first actual development of the Divine purpose as far as the salvation of a human spirit is concerned. Although not absolutely positive of the salvation of Adam and Eve, we are of this son, Hebrews 11 Chapter: 4 verse. Whatever God intended to give when He purposed redemption he was made a recipient of. Abel's spirit was the first of the human race that entered the state and place where the spirits of the just made perfect are. It was prepared from the foundation of the world, Matt. 25; 34 and so, in accordance with this purpose, was in readiness; the angels too, to carry the spirit to rest. Abel's spirit was the first stone placed on the foundation in heaven, and he struck the first note of redemption's song in the unseen world; a song new to the principalities and powers there, and one they could not sing-a song that filled them with astonishment. What a miracle of grace to hear and see a being singing in the palace of heaven that justly might have been in the prison of hell. The grace that forgave, and the love that determined to satisfy justice without sacrificing the sinner, were amazing; and the wisdom that devised the method, although not then fully revealed, filled the heavenly hosts with admiration of their Maker. The

angels were looking into this matter. Christ, the foundation God laid in the eternal conneils of the Trinity, was the sure corner-stene; and Abel, who believed in Him, was the first one in the building. Christ saved him, and all others who entered heaven before His own death, on credit, in virtue of what He was going to effect—a thousand years being as one day with the Lord, it would be a credit of four days, being four thousand years from Abel till Christ paid The sacrifices instituted by Christ were a the debt. kind of promissory notes on the bank of heaven; He by them saying, "I will offer myself in the fullness of time." In sacrifices and burnt offerings for sin thouhast no pleasure; then said Christ, "Lo I come-I delight to do thy will, O God," Psalm 40: 6-8. had no pleasure in such because He could not forgive sin in virtue of them, nor have justice satisfied, and so the Divine government administered aright; but through Christ He can be just and justify the believer in Him, Rom. 3: 26. Christ magnifies the law of God and makes it honourable.

Abel was the first martyr of the Antediluvian Dispensation. His was a fitting type of our Lord's death. It would teach our weeping first parents the sad consequences of disobedience to God. What a murderous heart sin gives Cain and his descendants! What persecution has raged for conscience sake! What a large army of martyrs; but,

"Thy saints in all this glorious war, Shall conquer though they die; They see the triumph from afar, By faith they bring it nigh."

Abel's soul the first of the spirits made perfect, may be, alternately, in the first, second and third heavens, till the end of time; employed, along with many others, by this time, as God wills. Since the fallen angels are not yet consigned to their place of punishment, may it be so with the men who die in sin? And may not the spirits of the departed righteons not

Christ, the neils of the Abel, who ne building. ered heaven of what He eing as one four days, Christ paid irist were a eaven : He fullness of r sin thou-I come_I 6.8. God not forgive fied, and so

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e perfect, and third ong with Since the place of e in sin? eous not yet be in their final condition? His body, though mingling so long with its native dust, from which it was taken not so very long before, and to which it so quickly returned, is watched along with countless others by the Master.

"God our Redeemer lives,
And often from the skies,
Looks down and watches all our dust,
Till He shall bid it rise."

The Translation of Enoch.

We mention this, in connection with the Divine purpose, because it is the first instance in which the body is saved from the ruin sin brought, it is the first complete development of God's purpose in this respect. God can, and does, save spirit and body with or without death. The cross is a tree whose roots and branches reach back to Eden and forward to the end of time. Its benefits are co-extensive with the continuance of the world.

Although God could thus save all bodies, it is His plan, in nearly all cases, to permit the dissolution of the body, or what we call death. Would there have been redemption without death? Could there have been without the death of Christ? If God had not purposed salvation, there would not have been any separation of spirit and body, but punishment of spirit and body together, as it was in the case of Christ's satisfaction to the claims of justice; for He declared it was finished before the separation of His spirit and body; and it will be the reunited spirits and bodies of the wicked at last that will suffer the penalty of their sins. Nevertheless, Christ's spirit did vacate the body; was it that He might conquer death and the grave for our spirits and bodies? To allow what we call death is God's way of new-creating the body, raising It from the dust as He did Adam's at first. God purposed the redemption of the body too; therefore Christ took a true body as well as a reasonable soul. "A body hast

thou prepared me," Heb. 10:5, and went to the grave and by His resurrection vanquished "The King of Terrors." All bodies could have been redeemed as Enoch's was, Christ not needing to go to the grave, but God was pleased to order it as it is.

"Our inbred sins require
Our flesh to see the dust;
But as the Lord our Saviour rose,
So all His followers must."

Our Lord could have gone toglory, soul, body and Divinity, direct from the cross, when He said, "It is finished," but He was pleased to permit His body to be buried—a demonstration of His death—that He might rob death of its sting and the grave of its victory.

Adam and Eve would weep bitterly, as many of their posterity have since, over the state to which their child's body was reduced; but the translation of Enoch, if they lived to see it, would gladden their hearts, as well as those of others who looked for redemption through the seed of the woman—redemption for both body and spirit.

We have a specimen, in Enoch's case, of the change to be wrought on the saints who will be living at Christ's second advent; we also have a demonstration of a future immortality. "Enoch walked with God; and he was not, for God took him," Gen. 5: 24, Heb. II: 5. We should liked to have been in his place.

Regeneration is not completed till body and spirit are glorified. Our bodies shall be fashioned like unto

Christ's glorious body.

"Death itself shall then be vanquished And its sting shall be withdrawn; Shout for gladness, O ye ransomed, Hail with joy the rising morn."

We presume it would be a greater surprise to the principalities and powers in heavenly places to see Enoch's glorified body and spirit, than Abel's spirit.

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e, of the be living monstratked with en. 5: 24, his place. and spirit ike unto

se to the s to see s spirit. God had a purpose in the creation of the old heavens and earth, as we have seen; Enoch's body is, no doubt, in one of these heavens—likely where Elijah and His Master afterwards went, and probably the many bodies of the saints that graced Christ's victory at the time of His resurrection.

The Preservation of Noah.

The Creator of all things permitted sin, and in about 1,500 years it appeared as if this globe was going to be deluged by it—as if man and the devil were going to usurp God's authority over it. He manifested His righeous displeasure against such ungrateful rebellion, by sweeping away nearly all the race by a great flood; but not all, for His purpose was not completed. He is unchangeable and will perform His design, true and will verify the promises and fulfil the prophecies; and so in his providence, execute what He intended. He premits the wicked to fill the cup of their iniquity so that His justice may be fully seen: indeed this is one reason why there is so much suffering in the present state, the sufferers to be rewarded too.

By the preservation of Noah, etc., the globe was repeopled, the designs of evil men and devils frustrated, the purpose of God in saving an innumerable host of the ruined race carried forward, and, in due time, the promised Deliverer came. Some where in heaven in virtue of what He was going to do, so resolved was He to complete it. Probably, if such a thing could be as that it would not be completed, they would not have been allowed to continue there, Col. 1: 20. They would not have been taken there. Some were spared as Adam and Noah were; not because they were better than those who were drowned, etc., but as an act of grace, just as we guilty ones of the present age are. May we be warned and seek the Lord while He is to be found. It was a day of judgment to all but Noah and his family. It appears the wicked of that age were lost, 1 Peter 3: 19, 20, they being in the prison of the

condemned when Peter wrote his epistle. The flood is a type of the end of the world, 2 Peter 3; 5-13. It is also typical of baptism, I Peter 3: 20. It is a great warning to the sinful of any age, as well as the type of the fiery deluge approaching, Peter informs us of the fate of the impenitent at Christ's second coming as well as of the Antediluvians, 2 Peter 3; 5-7. May we obtain grace to fall in line with the Divine mind and purpose by exercising repentance towards God, and faith in the Lord Jesus Christ. He addresses us as rational beings. He promises seed time and harvest, but on condition that we till the soil, etc. We really do not act so absurdly in secular concerns as in spiritual; we are diligent if we expect success in our temporal undertakings. If we were as neglectful in secular as in spiritnal things, many of us would starve; We believe in salvation by grace, and not of works; yet, with Whitfield, that none were ever lost that did what they could to obtain an interest in Christ.

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The perservation of Noah and his family is an important link in the chain of God's purpose. He permitted the evil, but did not allow it to frustrate His design.

The Flood is one of the dreadful consequences of sin and one of the stupendous scenes enacted on the planet we inhabit. What a theatre it is.

It may be that the sufferings endured by any generation, in passing into eternity, may be as great as were those of that generation.

CHAPTER VI.

The Establishment of God's Worship.

Worship, when offered to the true God, is of great importance in carrying on the Divine purpose. Individuals and families worshipped Him prior to the period we now enter upon; now it becomes national and thoroughly systematized. When we render the homage of our being to God in spirit and truth, we are

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changed into the Divine image, from glory to glory, as by the spirit of the Lord, 2 Cor. 3:18, and that is what is required by us, having lost that image by the fall. The Lord Jesus is the express image of the invisible God, and having, as a prophet, given us such revelaion of the Divine being as to convince us that He is very God of very God, and so the object of worship, we preach Him as such. In order then to establish His worship and destroy idolatry, the sin of the race, in this revelation we find a number of miracles performed; and this, not only at the beginning of the gospel dispensation, but Mosaic as well. "No man hath seen God at any time; the only begotten son, who is in the bosom of the Father. He hath declared Him," John 1:18. In His name we preach, and our petitions and praises are addressed to Him as God; the "Jesus Christ oi the New Testament being the Jehovah of the Thus are the truths concerning the great Creator of all things brought into contact with human souls, and an experimental knowledge of Him obtained. leading to His true love, service and worship, as well as the salvation of such; so that the warship of God, in the use of the means of grace, is a fruitful agency in carying on the work of God. 'It is life eternal to know Thee, the only true God, and Jesus Christ whom thou hast sent," John 17 3. That we may knew Him, God the Father, angels John the Baptist, and all true preachers of the gospel, have introduced Him to us. That the acquaintance may be cultivated and cherished, and the love and friendship increased, He speaks to us in His word unceasingly, if we will listen to Him; and may reply to Him unceasingly in prayer as He sits upon the throne of grace; yea, we may transact business of the greatest importance with Him, appertaining to His own glory and our eternal welfare, as He occupies it.

Sin does not keep us from worship, but from the proper object of it. We are very prone, since the days of Adam, to forsake God the fountain of living waters,

and to hew out for ourselves broken cisterns-idolsthat can hold no water. God is holy, we are unholy; hence the contrariety. The flood did not teach mankind to fear God-nothing but the Holy Spirit does In pursuance of His design He adopts another method than a second delage. He separates Abraham and his family from the rest of the idolatrous world, reveals Himself to him and them in such a way, and attends the revelation with such power, that He is known to be infinitely superior to the gods of the heathen, thus securing to Himself the homage of His creatures; and by a repetition of His stupenduous power, accompanied by an exhibition of His moral perfections, especially His benevolence and justice, at the introduction of the gospel dispensation. He still commands the love and obediencs of those acquainted with Him and will continue to do so till the knowledge of His glory covers the earth as the waters cover the sea, Isa, 11:9.

Christ is the image of the invisible God, and the Author of all the revelations God makes to man. He said to Abraham, "In thy seed," which is Christ, "shall all the families of the earth be blessed," Gen. 22:18. Matthew, recording the fulfilment of this promise in the person of Jesus of Nazareth, and writing for the Jews, traces His genealogy to Abraham; Luke, writing for the Gentiles, and representing the gospel as destined to bless all mankind, traces that genealogy back to Adam. Some superhuman manifestation is necessary by a being calling for worship, in order to secure such homage from beings constituted

as we are.

We have the worsnip of God systematized in the tabernacle and temple service. These, however, are but types of the true tabernacle which the Lord pitched—the heavens and the earth—where He is worshipped in spirit and truth and where He is revealing His uncreated glories to the principalities and powers as He carries out His stupendous purpose of redeeming His people and erecting them into a temple in which

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ized in the owever, are ord pitched vorshipped ealing His powers as redeeming in which He will forever dwell. Each has its holy and most holy place. The sacrifice was slain in the holy, and its blood taken into the most holy place; so Christ, the great sacrifice, was slain on earth, the holy place of the Lord's tabernacle, and then after His resurrection, for a dead priest would be of no avail, went into heaven, the most holy place of this magnificent temple, to appear in the presence of God for us; and by His continual intercession there procures the gifts necessary to carry out His undertaking.

The whole creation join in one,
To bless the sacred name,
Of Him who sits upon the throne,
And to adore the Lamb."

God's justice was but dimly set forth in these typical sacrifices; they give but a weak conception of the heinousness of sin. In the mirror of Christ's sufferings we see sin in its fearful demerit, and justice more conspicuously than if we saw into hell with its creature-suffering, for on the cross we behold the Creator. Doubtless the view given of God's displeasure with sin, on Calvary, is greater than what will occur when this world will be wrapped in flames; and as we have the greater manifestation of justice, we will certainly have the other, although some do not believe it.

These offerings did, however, serve as telescopes of faith through which to view Christ in the distant future, and as means of confessing sin. Each offerer as much as said, "I am a guilty rebel deserving to be sacrificed to justice, but if it can be accepted, I offer this lamb in my stead," and God graciously ordered it thus to be, teaching the doctrine of substitution and pointing to Christ. The sacrifice was a glass through which to look at the Lamb of God that takes away the sins of the world, who returns without them, in order to save it. Sin must be taken away by the blood and Spirit of Christ, or it will take away the sinner.

"My faith looks back to see
The burden Thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there."

This subject appears to be an all absorbing one. Sometimes we do not wonder Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ," Gal. 6: 14.

These offerings by which the doctrines of redemption were taught, and by which Divine worship was celebrated, were instituted by Christ the great High Priest, merely as promises that He would offer Himself in the fulness of time, truly satisfy justice and open up a way for God to forgive; He by them beginning to officiate in that capacity. The one shows a way of mercy, the other secures it. Would the altar and its sacrifice typefy the Divine and human nature of Christ and the fire the Divine wrath, and thus anticipate the incarnation and what followed it? His Deity, as the

altar sanctified His humanity, the gift.

The temple service would keep Christ before the mind as the object of faith and worship, the source of salvation and the being to be loved and obeyed. It was, however, only an introductory dispensation-such a revelation as the human mind was capable of receiving just as the material creation was a scaffolding for the spiritual so is the Mosaic Dispensation for the Gospel—the alphabet of the science of redemption. Many, notwithstanding, were regenerated by the grace of God through these means, made a part of the spiritual temple, and so the Divine purpose further advanced. They were saved on credit, by faith in what Christ had not then accomplished. That faith led them to repentance and the practice of virtue, so they were possessed of the character and conduct that qualifies the sinner for an inheritance in the new heavens and earth, God will provide for those who love and obey His dear Son. "Remember, if our faith does not save us from sinning, it will not save us from hell; if it does not produce

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good deeds it will not carry us to heaven." True, saving faith, gives us character and conduct, I mean faith in Christ; without Him we can do nothing, nor be anything. Faith that justifies and saves is a living active principle; without it works are dead. See in the eleventh chapter of the letter to the Hebrews, how it wrought in the worthies of old. Man is not fully saved till he is a working christian.

The temple service was similar to that of the tabernacle. The fire that descended from God, at the time of its dedication by Solomon, was not permitted to be extinguished for 488 years, night or day. May the love of God and man so glow in all our churches—in all our hearts.

"Refining fire go through my heart, Illuminate my soul; Scatter thy light in every part, And sanctify the whole."

The tabernacle was moveable; the temple stationary. So we in this life and the one to come. "Here we have no continuing city." "We seek one which hath foundations whose builder and maker is God;" and when He shall pitch our moving tent beyond the river of death, in the new heavens and earth, we shall remain. "We know that if our earthly house of this tabernacle were dissolved we have a building of Gcd, an house not made with hands, eternal in the heavens," 2 Cor. 5: 1.

"Here in the body pent,

Absent from Him we roam,

Yet nightly pitch our moving tent

A day's march nearer home."

The Shekinah, or visible presence of the God of Israel, that went before them by day in a pillar of cloud, and by night in a pillar of fire, lodged in the tabernacle when they were resting from pilgrimage, and preceded them when they went forward. Maybe this is what descended when the temple was dedicated. Is our Shekinah the Word and Spirit of God? "As

many as are led by the Spirit of God, they are the sons of God," Rom. 8 14. The way to be sure that we are 1ed by the Spirit is to go by the Word.

We may further remark, in connection with the establishment of God's worship, that in this same family of Abraham, was a long succession of prophets foretelling more and more clearly the coming of Messiah -making God's purpose known. They are the stars -He the sun. We have the sunlight in this agethey but moon and stars. They were the teachers and preachers of their time. They preached Christ to come. and through their agency the building was advancing, the Divine purpose carried on. They, by inspiration, wrote the history of the world before the events transpired; and far more accurately than commentators interpret and record the fulfilment of their predictions. Of course Christ is the great prophet from whom all others derive their inspiration.

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We have a line of prophets in the New 'ament also, John, Paul, Peter, etc., but as Christ, the great subject of prophecy, has come there are not so many prophets or predictions; yet His second coming is of infinite importance, and it is foretold by the Old Testa-

ment prophets, as well as the New.

God's worship is to continue till time shall end; and in some form, no doubt, through eternity. The earth, in its present form, is the holy place of the true tabernacle; and as all the people were praying without, when Zacharias when to burn incense before the Lord, so should all the world worship God now, since Jesus Christ has gone into the heavens for us. He is worthy that all should worship Him.

"Waft, waft ye winds His story,
And you, ye waters roll;
Till like a sea of glory,
It spreads from pole so pole."

Son, in whom I am well pleased." See what He has done to save the lost inhabitants of this planet—what

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Some consider the part of the church on earth is the holy place, and that in heaven, the most holy of the great tabernacle the Lord pitched. If this be so, they still occupy the same places as those named, for the two parts of that tabernacle are on earth and in heaven.

CHAPTER VII.

The Assumption of Human Nature by the Second Person in the Trinity, or the Lord's First Advent

What was done during the 33 years of Christ's stay on earth is the event of the universe. We are able, to some extent, to grasp the idea of the creation of angels the heaven and earth, etc., as preparatory steps in the accomplishment of the Creator's eternal purpose; because sin has not blinded so much the intellectual as the moral vision of the soul, but for the Infinite to stoop so low, to become incarnate, to take his rebel creatures place and atone for their sin; this, to be fully appreciated, requires a moral, as well as an intellectual grasp that we will not possess in time, and but imperfectly in eternity, even with glorified bodies and spirits. But blessed be His name, He was great enough to do so. It would require infinite capacity to realize the work of an infinite Being; and although we shall be forever developing, we shall not become Divine, and, therefore, along with the principalities and powers, we shall always have something infinitely beyond us to admire. Human redemption is a glorious achievement, worthy of God. Our hearts require to be warm and our intellects large to profitably contemplate such a work.

Without these qualifications this part of our study may not be as interesting to us as some other portions; yet it ought to be more so. If the Prince of Wales would enter one of our common prisons, and change garments and places with a condemned criminal, all of which means very much, it would be as much beneath what Jesus Christ has done, as a creature is beneath a Creator. How this would affect us. And yet,

"Look how we grovel here below, Fond of these earthly toys; Our souls how feebly they go, To reach eternal joys.

So great a work must mean great things for those for whom it is being accomplished. In the light of the cross we learn that it is the want of true greatness makes us proud and keeps us from condescending. We are all criminals in the sight of heaven; and one criminal cannot confer much honoron another. Heaven is below us—we go down by the way of the cross Ito get there. Christ made himself of no reputation; He did not feel the want of it, then. Let us imitate Him.

"He that is down need fear no fall, He that is low no pride; He that is humble ever shall, Have God to be his guide."

"Jesus Christ humbled Himself, and became obedient unto the death of the cross; for which cause God hath highly exalted Him, and given Him a name which is above every name," Phil. 2:8, 9.

In this chapter we would contemplate the Workman as well as the work. The holiness of the Saviour, the greatness of the work of Salvation together with our sinfulness, keep us from the study of the Divine purpose and plan, and seeking an interest in Christ, and coinciding in the design. Yet under the tuition of the Holy Spirit we may become true disciples and workseen. Experimental knowledge is far superior to mere intellectual.

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All previous history was a preparation for the advent of God's Son; all succeeding history the result of it." Hence, "I will overturn, overturn, overturn till He shall come whose right it is to reign, and He shall have the dominion." Ezekial 21: 27. That is, I will overturn the Babylonian, Persian and Grecian empires, the great world wide monarchies of antiquity: then Christ, during the prevalence of the Roman power. shall come; He has a right to reign; He is our Creator, Preserver and Benefactor. The Holy Spirit says by Daniel, "In the days of these kings"—the Babylonian. Persian, Grecian and Roman-"shall the God of heaven set up a kingdom that shall never be destroyed." Dan. 22: 44. The King was born during the reign of Augustus Cæsar, the Roman Emperor; and after He had been anointed by the Holy Spirit at the time of His baptism, began to preach, saying, "Repent for the kingdom of heaven is as hand," Matt. 4: 17. The apostles proclaimed the same tidings, and were not to taste of death till they saw it come with power, which was fulfiled on the day of Pentecost. No doubt but God is still overturning, and will till the kingdoms of this world shall have become the kingdom of our God and His Christ; till the little stone cut out without hands shall have become mountain and fill the whole earth, Rev. Dan. 2: 34, 36. "Then the mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills, and all nations shall flow. unto it," Isa. 2; 2, Micah 4: 1. Christ shall rule the world through His people. "The saints of the Most High shall take the kingdom and possess it forever, even forever and ever," Dan. 7: 18, 27. Messiah, Christ, mean the same, that is, anointed. He was anointed Prophet, Priest and King when the Spirit came upon Him, and that was the sign by which He was to be known as such, John 1: 32-34.

"Hail to the Lord's Anointed Great David's greater Son; Hail in the time appointed, His reign on earth begun."

It would be an honor justly due the One about whom we are writing if the whole material creation had been brought into existence in order to provide Him a body, if such was necessary. Man could not ascend to heaven; God came down to seek and save the lost. As a Divine Being He is a Foreign missionary; as a human being He is a Home missionary. His is a mission of infinite benevolence. "Without controversy. great is the mystery of godliness; God was manifest in the flesh justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Hitherto the angels veiled their faces until the veil of mortal flesh hid, in a suitable degree, the excessive glory of God; a glory so refulgent that a revelation of it to mortal sinful man would destroy instead of save him. He only hath immortality dwelling in the light which no man can approach unto; which no man hath seen nor can see," I Tim. 6: 16. "For man shall not see Him and live," Exod. 33: 20. It is indeed supposed that God let Moses see Him and thus brought about his death, Deut. 34: 5, 6. God in Christ causes all His glory to pass before us especially on the cross; so that we have seen it as well as Moses

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"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just and sacred Three,
Are terrors to my mind.

But if Immanuel's face appear,
My hope, my joy, begin;
His name forbids my slavish fear,
His grace removes my sin."

As a cloud hides the noon-day splendour of the sun, so human nature concealed the uncreated glories of Jehovah. Still we have the sunight notwithstanding the cloud; and as the intervening cloud enables us to view the sun without injury to the sight, so the love of God shines to us through the atoning Christ—the

One about ial creation to provide could not nd save the nissionary: His is a controversy. manifest in s, preached d, received their faces ble degree, gent that a ald destroy ality dwellpach unto: Tim. 6: 16. od. 33: 20. e Him and 6. God in s especially ll as Moses

lories of His justice harmonizes with His mercy, and e are pardoned and not destroyed. May be He was ot seen by the angels till manifest in the flesh, Isa. 6:2. That displays of Diety we may be favored with in the ature state, will probably be along the line of this one, being necessary for our salvation and the furthering His purpose. Now is laid, in the person of Christ and His work, the foundation upon which the apostles and prophets built, and upon which the superstructure hall be erected till the last stone be laid "with houtings of grace, grace unto it." He came to atone or the sin of the innumerable multitude—to fulfil the tipulations of the covenant of grace. Since man must ink forever beneath his sins, love said, Let God and nan bear them; Christ has done so.

The divinity shines through His humanity, two atures in one person; and will do, and be so, forever. The transfiguration gives us an idea of the way in which the Diety is concealed as well as revealed; also ohn's vision of Him in Patmos, after His ascension. The seed of Mary has come to bruise the head of the rod of this world, Glory be to God in the highest sing the angels; for when He bringeth the first begotten not the world He saith, "Let all the angels of God vorship Him." We should surely sing if we can; if we cannot let us in some other way serve.

"The hand that rocks the cradle rocks the world." The one that rocked Jesus' cradle rocked the worlds. He is the One by whom the worlds are made, and who governs them, Heb. 1:2. The sun arises; the noon and stars of the Mosaic dispensation withdraw. No wonder a star appears, the angels come and sing and the Baptist prepares His way; it is God incarnate. He appears on earth's theatre, prepared before for this imong other things, to perform the most sublime rama that shall very possibly ever be enacted in the iniverse. Is the reception He met with as great a mystery of iniquity as is the mystery of godliness? It may be that the inhabitants of countless worlds may

our of the ted glories thstanding ables us to the love of hrist—the be preserved, nay confirmed in innocence and virtue by the exhibition of the inflexible justice and infinite love of God displayed on the cross; and may be this is one reason among others, and the principal one, why the principalities and powers have the manifold wisdom of God made known to them through and by the redemption of the church.

"Here the whole Deity is known,
Nor dares a creature guess:
Which of the glories brightest shone,
The justice or the grace."

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His intracles as well as His love show His Divinity. If they had been more numerous, or of greater magnitude, they would not have dared to crucify Him, and this world, and may be others, would have perished. But sin has so deadened the soul and blinded the moral vision that we do not discern that God has been manifest in the flesh. We require the teaching of the Holy Spirit to know it. It is a most interesting and stupendous thought that the Maker of all worlds visited this one in the capacity of the Redeemer of its inhabitants-God dwelling in man, shedding His blood to atone for man's guilt. His body was formed of the substance of Mary, and so the seed of the woman, as Adam's had been o'the substance of the earth; in leed Christ's body was of the dust of the earth because it descended from Adam Thus the formation of this earth was in view of God's dwelling in clay-clay as much te fined in His glorified condition as charcoal is in the condition of the diamond. He is bone of our bone and flesh of our flesh. "In sacrifices and burnt offering for sin. Thou hast had no pleasure, but a body hast. Thou prepared me;" no pleasure because justice was not satisfied so as to enable Him to forgive the sinner; but through Christ's offering of Himself, God can be just and justify the believer in Jesus. God dwells in a human being as in a temple, and through what He has done in that temple, and is doing, makes a way to dwell in the whole innumerable multitude that will compose His Royal Palace, or mystical body—the Church God

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s Divinity. ter magni-Him, and perished. ed the morhas been ning of the esting and worlds vismer of is His blood med of the woman, as th: in leed because it f this earth is much ie in the connd flesh of r sin, Thou prepared atisfied so through and justuman bes done in vell in the pose His ch 👉 God dwells in them as we behold the sun sparkling in each dew drop. All the righteousness of the race since the fall of man, and a sacrifice of the whole, would not clothe a soul fit for heaven; but Christ's blood and righteousness cleanses from all sin and robes us fit for the heavenly palace.

"Jesus Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed.
With joy shall I lift up my head."

"He was rich, but for our sakes became poor, that we through his poverty might be made rich." When he assumed our nature, it was that He might take the prisoner's place and exchange our sin for His righeousness. God in Christ has made a way for the exercise of mery, so that the Divine Government, after we are regenerated by the Holy Spirit, can be administered as if sin had not existed: "We love because He first loved us." and "Love is the fulfilling of the law." He did all this as our Substitute and Surety! He . joined our note and paid the debt. Blessed be His name. It was just that man suffer since man sinned : it was necessary that the atonement be of infinite value in order that the believer be saved from the eternal punishment due to the sin of the creature, and entitled to the heavenly inheritance; the work of the God-man covered both requirements. God's love to man, man's love to God, and man's love to man are al! perfectly exemplified in the life and death of Jesus Christ-just what the Divine law requires. It would have been easy for Christ to love God and man, if there had been no sin; it was exceedingly difficult when He undertook to do so as the sinner's substitute—exquisite sufferings being then necessary. From His death flows a fountain of life enabling us to love God and man; acharacter producing such conduct we require, and is included in God's purpose, for we are predestinated to be conformed to the image of His Son. When we were without trength to do any good, Christ died for the ungodly.

The God-man and His work is the foundation upon which the Church individually and collectively rests.

"The foolish builder, scribe and priest Reject it with disdain; Yet on this rock the Church shall rest, And envy rage in vain."

He would require to be God in order to sustain such a fabric, but He is Immanuel—God with us. Then:

'How can we fall with such a prop
As our eternal God;
Who holds the world's huge pillars up,
And spreads the heavens abroad."

We love, serve and worship Him as God, with our largest conception of what that means; and we cannot, and do not want to, help it, when we realize what He has done for and in us; for an experimental knowledge of an interest in the atonement of Christ is attained here and now; and if Hs is not God, instead of destroying idolatry. He thereby increases it; but we have no fears of this when rendering homage to Him. When all learn that He is God as well as some of us have, they will love and worship Him too. "I know He is God because He forgave my sins." "Thou art Christ, the Son of the living God. "Blessed art thou Simon son of Jonah; for flesh and blood hath not revealed it unto thee but my Father."

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"This, this is the God we adore,
Our faithful unchangeable Friend;
Whose love is as great as His power,
And neither knows measure nor end."

Idolatry has always been the sin of the race. On account of the corruption and guilt of our nature we love not a holy God: and, as creatures that must and will worship, we turn to idols in one form or another. God has revealed Himself in Christ for the destruction of idolatry and the establishment of His own worship. "And I, if I be lifted up, will draw all men unto me;" and He is doing so. This revelation demonstrates that

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He is worthy of our homage. He loves His creatures and suffers for His subjects. It is necessary for the preservation of His creatures lives that His excessive glory be hidden from mortal vison by the veil of humanity. Man could never attain beaven, neither by qualifying himself for the place or state, nor could he atone for the violation of the Divine law; but the second Person of the Sacred Three came to this planet to do so. All His life of 33 years was meritoriouswas spent in effecting salvation—because during that period He was beneath the position and state His infinite dignity rendered Him worthy to occupy. This infinite dignity added efficacy to the time of His humiliation as well as to His great sacrifice. He reached perfect manhood during that time, (33 years is about the average of human life) His manliness shinine conspicuously; and as a second Adam, removed all thy obstacles the first Adam and we had placed in the wag of eternal happiness. We appreciate Him in this capacity of High Priest in proportion as we rely upon His finished work, and address our petitions to Himrely upon what He effected on earth, and plead with Him now He is in heaven. He ever liveth, and is able to save to the uttermost. He wrought out the complete robe of righteousness requisite for us to appear in, in the presence of the Father. The human nature enabled Him to suffer, the Divine gave virtue to the sufferings. Even if God was to blame for man's sin, which is not in the least true. He has fully repented in the conduct of His Son; and because that is so we are pardoned. He came as low as earth to raise us high as heaven. The nature that was overcome by Satan, sin and death, overcame them by the indwelling God; then He took those captives who held us in bondage; and received gifts for men. "The branches could not raise themselves up, but the tree stooped down for them."

Some divines suppose that His life was a preparation for His death, and in a sense doubtless it was; others, that it was the time in which the believer's

justifying righteousness was wrought out; that righteousness giving us a title to heaven, while His death saves us from hell. However, it may be, both are effected by the great Mediator. His death is very strongly emphasized in the Old and New Testaments It is the penalty for sin. "In the day thou eatest thereof thou shall surely die." Death means separation from God; and the separation would have been far greater as well as eternal, when man sinned, than being turned out of Eden, but for the eternal purpose of God. "Sin separates between us and God, and iniquities cause Him to hide His face from us," Isa 59: 2. Was it death for the Son of God from the time He left His Father's house till He returned? The separation of Adam and Eve. and of their posterity, from God in this life, is the first death; eternal separation from God will be the second. The Seed of the woman has comehas virtually and is actually, bruising the serpent', head. Christ, that Seed, has, during, and bys His life and death, effected what is equivalent to a penalty of eternal separation for the creature, in virtue of which, through faith, the penitent believer becomes an heir of God. This second death, or eternal separation from God, awaits those living and dying in sin. The Saviour of the penitent is the Judge of the impenitent; when the Saviour was born so was the Judge. Christmas is a day of joy for Christians only, unless the disobedient rejoice that a Judge has appeared. But the time of judgment is not yet; "Now is the day of salvation." The separation of the body and spirit is what we are accustomed to call death; but Christ said. "It is finished." before that took place in His case. It was not the separation of His soul and Diety from the body that atoned for sin, then, but His separation from God, His sufferings, His blood, "which is the life thereof, Lev. 17: 11. In the moment of extreme separation from His Father and the Holy Spirit, He the second Person of the Sacred Trinity said to each of the other two, "My God, my God, why hast

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thou forsaken me." What exquisite agonies. Turn my soul from such a scene; it is too dreadful to gaze on. But nay, I must see or I perish. I must see the norrors of sin. I must see the justice of God, I must see His love; I must learn these [lessons as well fas the

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The separation of the body and spirit is no part of the penalty of sin—it is instantaneous—Christ finished the atoning work before the separation If Adam and Eve had been punished as they deserved, which would certainly have been the case but for the Divine purpose. they would have been so punished without any neparation of body and spirit. And when the wicked are finally and forever enduring penalty for sin, it will be with soul and body united-after the general resurrection. Death, then, with what precedes it, is, for the believer a part of the work of redemption; at that period the regenerate spirit leaves a sinful body, and the body returns to dust to be raised again and fashioned like unto Christ's glorious body, it being thereby regenerated; for it is by the Spirit dwelling in believers that this glorious work is effected, and so the great work of regeneration is completed in the glorification of body and spirit. What we call death then is a part of the work of redemption. Yet,

"We timorous mortels start and shrink
To cross this narrow sea;
And linger, shivering on the brink
And fear to launch away."

God's way of refining and remoulding the body, is to have it go to the grave and have a resurrection. We have to suffer enough to separate body and spirit; but, "Behold, I make all things new"—the body as well as the spirit.

What preceded the separation of the spirit from the body of Christ atoned for sin; in our case it is for the mortification of sin, the crucifixion of the old Adam, the sauctification of the soul, the humiliation of the spirit, and no doubt for chastisement. All this may be

termed repentance, corresponding in us, to atoning for sin by Christ.

Some think there is an eternal separation between the Father and the Son, in consequence of His assuming our nature, and because sin deserved eternal separation from God, he undertaking to atone for it: but although the creature would be thus separated without the atonement of Christ, yet the infinite dignity of God the eternal Son would, we assume, do away with such a necessity. He effecting the atonement without such B separation. If eternal separation were necessary so would eternal suffering be. All the time of His humiliation would be His death, but especially when on the cross exclaiming, "My God, my God, why hast thou forsaken me?" Union with man is not separation from God; "I and my Father are one," was said by our Lord when in the flesh. It was a state of separation during the time He was accomplishing redemption on earth, rather than a real separation forever. He prays that His peoble may behold the glory His Father gave Him-a mediatorial glory in consequence of His having redeemed us, in addition to His essential Divine glory which could not be either increased or decreased. He also prays that he may be glorified with the glory that He had with the Father before the world was, John 17:5. Then, although man, He is not at all separated from His Father. His Divine glory was seen at His transfiguration, and He is to come in all His Father's glory to judge the world. The infinite splendors of Jehovah were partially concealed; or as they radiated from their uncreated source, were so modified in passing through the medium of Christ's humanity that creatures could behold them without injury, and shall with supreme joy to eternity, but He is nevertheless as glorious as ever. He and the Father being still one. "Herein is love."

Was He so much one person, although human and Divine, that the Divine suffered? The following incident in Roman history will illustrate, in a finite way,

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the great love of God the Father: An individual who had violated the law of his country, concealed himself in order to escape the penaty justice had affixed to the crime. The executors of the law seized the son of the offender and put him to torture to compel him to disclose the hiding place of his parent. That parent was near enough to hear the groans that were extorted from his suffering child. He could not endure it, but came and offered himself and thus expiate the guilt of his misconduct. I fully believe, that, in the same way, the exquisite sufferings of the Son of God would so operate upon the infinite sympathy of His loving Father that He would endure immense agony. If this is so, and it is not unreasonable, that He who was always one with the beloved Son of His bosom would thus sympathize with Him, it reveals the Father's astonishing love for the world in yet another phase.

A death equivalent to that meant in the words, "Thou shalt surely die," was endured by Christ; and because of this death—this separation from God—we can have eternal union and communion with Him, superior to that of Eden. This union is eternal life for body and spirit. Christ's death is the fountain of life. As the branch derives life from the trunk, so the entire man from Him. The second Adam is a new Life-giver—a spiritual, Divine, eternal life.

No wonder great emphasis is laid upon His death—no wonder we designate it the greatest event ever transpired on this globe—or, we dare say, ever will here or elsewhere. It is so great that we do not realize it fully—hence our surprise and admiration are the less. We could wish that we did, in a greater degree, comprehend it, and so appreciate it as we ought, and reciprocate His dying love; we shall in the future state, when with renewed, enlarged and glorified faculties, we shall be enabled to understand it as we now do some of the simpler parts of the stupendous plan. No doubt but the adoring hosts of the heavens

will be filled forever with astonished love to the Being whose manifold wisdom and boundless love are displayed so gloriously. No wonder the children of God want to proclaim it in eternity as well as time. Will this exhibition of Diety preserve myriads of worlds from sinning, by filling them with holy fear of the inflexible justice rendered so visible, and irresistible love of the love so amazing? We at least believe that it is sufficient to do so! It may be that each of the redeemed from amongst men may have a world to proclaim these wonders to, the Church thus making known the manifold wisdom of God to the principalities and powers in heavenly places. Eternity will be time enough to do it in. No wonder infinite love and justice awarded Christ a name above every name, and and that every knee should bow to Him. Thou hast loved righteousness and hated iniquity, therefore thy God hath annointed thee with the oil of gladness above thy fellows." Psalm 45 17. "To those who believe He is precious." 1 Peter 2 . 7.

"Jesus the name to sinners dear,
The name to sinners given;
It drives away their guilty fear,
And turns their hell to heaven."

The justice that demanded satisfaction at the hands of the kind substitute will not permit the infliction of the penalty a second time. so the penitent, obedient believer, is free from the condemnation of the Divine law forever.

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"Should storms of seven-fold thunder roll,
And shake the earth from pole to pole;
No thunder bolt should daunt my face."
For Jesus is my inding place."

Justice demands that Jesus be rewarded and the believer saved. Justice and mercy unite in the acquittal of the penitent.

Here we have the greatest exhibition of the greatest Peing. God is love.' Love purposed, love planned and love is performing. That there may be a photo the Being e are disen of God ime. Will of worlds ear of the irresistible elieve that ich of the world to s inaking incipalities ill be time e and jusname, and Thou hast refore thy ness above

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greates_t planne_d a photo graph of the cross and the precious victim that hung on it indelibly stamped on the retina of the eye of every soul. God's heart is visible on the cross. Here we behold His glory, and justice, more plainly than Moses saw them The work being accomplished by Christ is so much greater than the creation of the heavens and earth, as the house is greater than the scaffolding. Our minds may not be sufficiently clarified to discern it, but, doubtless, it is nevertheless so.

Christ paid a great debt to justice—gave Himself to suffer till it was enough—He asks us to pay the easy, pleasant one of love; and the more we love Him and His the more intense our enjoyment.

"In heaven above all is love, There'll be no sorrow there."

If it be true that our felicity depends upon the degree of love we have to God and His—and love is the fulfilling of the law—what joy awaits the chosen of God whenjwe shall love perfectly and see Jesus'face—God incarnate—and all His redeemed be our associates always?

'There we shall see His face
And never, never sin;
There from the rivers of His grace
Drink endless pleasures in."

Even on earth we hear many a report of the goodliness of that land. The grapes of the heavenly Canaan are very sweet to the weary spirit.

"And if our fellowship below
In Jesus be so sweet.
What heights of rapture shall we know
When round His throne we meet?

We too much deprive ourselves of these antepasts of heaven, by our unfaithfulness. O my fellow Christians think of our obligations to Jesus Christ. What a divine philosophy He employs in teaching us to love Him—Christ crucified is the wisdom of God and the power of God in this respect. We love because He loved. He so loved as to die—so as to regenerate. We

ought to work for Him. He gave himself to purify us unto good works; and the Spirit, if we are truiy born from above, has created us unto them. God's plan encourages holiness, and discourages sin. Can we not so sympathize with the suffering substitute on the cross as not to sin? "He that is born of God doth not commit sin." It is morally impossible for God to sin; and His claidren have His nature: they cannot go on in sin. Could God devise a wiser method to induce us to begin and continue repenting?

"In due time Christ died for the ungodly." The time came when, according to covenant, the victim appeared. Had He not done so, would those in heaven be allowed to remain there? Col. 1: 20, Christ's death is indispensable to man's salvation. Mercy could not be exercised to us guilty rebels unless justice was satisfied. If any could escape God's Son would have escaped; but one or the other must be executed, the Substitute went, "The great transaction's done."

"And now I'll tell to sinners round
What a dear Saviour I have found,
And point to His redeeming blood,
And cry behold the way to God."

Sin has so benumbed our souls, and rendered them so torpid that we do not realize and reciprocate this love as we ought.

We learn two vastly important lessons for guilty ones. There is a way of escape for such through Christ; and no escape if we neglect this great salvation. "There is no other name given under heaven among men whereby we must be saved."

No one was permitted to approach the tent of either the Persian king or Roman emperor, when encamped on the field of battle, under penalty of death, unless their majesties were pleased to hold out their sceptres to the offender, thereby extending pardon; or at least an investigation of their cases. On one occasion the execution was not allowed to take place till it

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the tent of eror, when ty of death, out their pardon; or one occasplace till it was ascertained what the soldier sought for; and upon inquiry it became known that it was the life of a comrade, who had slept at his post, that he was going to petition for. When his majesty had this fact related to him he extended the sceptre of mercy and pardon to both of them; a worthy act.

Reader, the Majesty of heaven and earth has done this, save a slight difference. He has, unbidden, extended the sceptre of the cross to a lost world, and all may come and touch it with the hand of faith and live. Will you? Have you? Christ has stepped in between God and an offending world to intercede—not for Himself—and has procured our forgiveness.

There is a difference, however, between Him and the interceding soldier; Christ was not pardoned, although the soldier was. Jesus poured out His soul unto death; but being God He took His life again, and after His ascension to the Holy of Holies, calls back to John on Patmos, "I am He that was dead, but I am alive again," and so He ever intercedes, and we can ever have mercy through Him. Yes, He snatched the key from the girdle of the scentry that watched His sepulchre unlocked His own grave, burst the cerements of the tomb, vanquished the king of terrors and went home. I need not add, "He was delivered for our offences and was raised again for our justification." Christ was not pardoned so that we can be. The cup did not pass by Him; it shall not us without repentance and faith. Some think the cup Christ prayed to have removed was that of death in Gethsemane. He feared death before He reached the cross. He was afraid He would die 'ere He could redeem us. A new view of His love. All else could be better dispensed with than Christ's death, inflexible justice called for satisfaction; infinite love provided a sacrifice; unerring wisdom devised the plan, and omnipotent power is executing it; and the Principalities and Powers are having made known unto them the manifold wisdom of God.

Zeleucus, an ancient king of one of the states of Greece, enacted a law, the penalty attached to the violation of which was, the loss of both eyes. His son was the first to break it. The father was in a great dilemma. In order to discountenance crime, encourage virtue and adhere to the right administration of his government, the law must be enforced. His bowels of pity yearned over his erring son. Parental affection wanted to show mercy. Kingly authority wanted to exercise justice. Can both be done? Yes. One of

his own eyes is put out, and one of his son's.

Something similiar has been done in the realm of Divine Government, in the sufferings of the God-man. Were the two natures not so much one person that we may say, extending the illustration, were there not an eye of deity and another of humanity put out? Methinks so. "Oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgements and His ways past fluding out," Rom. 11:33. No wonder the angels desire to look into these things; no wonder the principalities and powers in heavenly places admire them; dnd no wonder we preach and write about them; the wonder is that mankind is so little affected by them.

Christ's death is the most essential particular in order to the accomplishment of God's purpose, in the whole plan of salvation. May we say the sinners substitute redeemed us from hell and purchased heaven by His offering? The man who was drafted a second time to serve in defence of his country, said he was dead in the person of a substitute he procured and who was shot on the battle field. So may the true believer in Jesus say. We have died for our sins in the person of Christ.

"Had I ten thousand, thousand tongues,
Not one should silent be;
Had I ten thousand, thousand hearts,
I'd give them all to thee."

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The Alexanders, Cæsars and Napoleons waded hrough the blood of her fellow creatures to reach their thrones, but our King through his own; and now he sways His ransomed people by the septre of he cross. He got to the crown by the way of the cross as His people do. By this conduct we see that God is love: He is just and merciful—just in punishing sin—merciful in pardoning the sinner; better government than if man had been kept from sinning, with better results if we believe, repent and obey. "Is it not true, that only in Christ, is the creature safe." Let us seek an interest in this precious salvation from sin, and thus rise higher in the scale of creation than we ever would have been if the creature had not sinned. The life of those raised into the Divine kingdom is as much above the rational life of man as the rational life is as much above the inferior animals: and only God can give either. It is evident God is more willing to pardon than to punish. We should much prefer Christ to reign over us to any other. He suffers rather than that any of His subjects should; who else would do so?

> "Dear dying Lamb Thy precious blood Shall never lose its power, Till all the ransomed church of God Be saved to sin no more."

"The' blood is the life thereof." God's blood (Acts 20: 28) is eternal life. To the true penitent, pardon is better than Paradise. Our salvation was not safe in the hands of the first Adam; it is in the hands of the second; it is safe in the hands of our Prophet, Priest and King. "We love because He loved." "By death He virtually, although not yet actually, destroyed him that had the power of death, that is the devil." He is the Son of Mary of whom it was predicted, "He shall bruise the serpent's head." "He was manifested to destroy the works of the devil."

The Jews have a tradition that Christ was so highly appreciated by satan that he agreed to exchange all the rest of the race for him. The bargain was sealed; but

satan was foiled and mankind freed forever. Like Samson, however, He lost His life in the overthrow of

His and our foes. He conquered by dying.

Thus the God-man, in executing His part of the Divine purpose, died as a Substitute to satisfy the claims justice had against the sinner, that we could be saved from endless woe and brought to eternal joy. Great an act as this is, it effects the minds of some but little, although the principalities and powers in heavenly places desire to look into it. We are to proclaim it from the pulpit and pew, by the pen and the press; probably eternity will be spent along with other engagements in the delightful employ.

He was buried, showing His death was real. Our sins were laid upon Him, and crushed Him to the dust of death; but being God—God manifest in the flesh—He vanquished the "king of terrors, disposing him from his throne of skulls," rising again and walking the earth a conqueror as if there had been no sin, for indeed He took it away no more to return. See Him walking out of the tomb, and shortly beginning the mightiest revolution that ever shook the heart of the nations, by the introduction of the powerful, Almighty principle of Christianity. He triumphed over Satan and death. "Great is the mystery of Godliness; God was manifest in the flesh, etc."

When He shouldered our sins they brought Him very low, but they did not crush Deity; if they could He would have been lost forever with ourselves, and the darkness that draped the heavens with mourning at the dread hour of the Creator's crucifixion would have continued, the snn would have shone no more. How horrible is sin! Wherever sin is, sorrow, sadness and pain must be. May the Holy Spirit enable us to wash it away by faith in Jesus' blood; for if we carry the cause of sorrow into the eternal world with us, we shall endure eternal sorrow. Dionysius the Areopagite, afterwards regenerated under Paul's preaching, exclaimed, when he observed the supernatural darkness that veiled the

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sky on that memorable day, "The Creator must be hying, or the end of the world have come;" he being in Egypt at the time, knowing nothing of what was taking place at Jerusalem.

"Well might the sun in darkness hide,
And shut his glories in,
When Christ the great Creator died,
For man the creatures sin.
So might I hide my blushing face
When His dear cross appears,
Dissolve my heart in thankfulness
And melt mine eyes to tears."

The resurrection of this glorious Lord demonstrates that the sacrifice was accepted; He rose for our justification. He would probably have gone from the cross to glory, but he came to redeem and create the body anew as well as the spirit, so He was buried. His resurrection was, for the time being, the momentous event or hinge upon which all else turned. His death, without it, would have been the saddest of all sad news. Messiah who was to conquer sin, satan and death for a lost race has been conquered by them if He has not risen. But the miracle of the ages has been wrought -Christ rose. There is no event connected with human or Divine history can be more fully authenticated than that: that bloodless body, the heart piecerd. with the soldier's spear, rose again. He was seen by twelve witnesses chosen for that express purpose; and by five hundred brethern at one time; some of whom, along with many others, sealed their testimony with their blood to propagate a falsehood if they did not see the risen Christ, which same men and women would All Christendom would not be believers in such a doctrine today were it not true. Christianity and its more than human energy proves it beyond the shadow of a doubt. He has atoned for the sin of the spirit and redeemed the body; and the gospel consists of these facts. He died for our sins and was buried and rose again, 1 Cor. 15: 3, 4.

He became the first fruits of them that slept, and His resurrection the source of ours. "The creature itself," our bodies, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. He could have done with all as with Enoch and Elijah, the method to be employed at his second coming with the then living saints; but it pleased Him to permit death, burial and resurrection instead of a change equivalent to them.

"Vain were the terrors that gathered around Him; And short the dominion of death and the grave; He burst from the fetters of darkness that bound Him, Resplendent in glory to live and to save." co at al at ed

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After their resurrection, the saints will be as though they had not sinned; except it be, that through Christ the second Adam they shall occupy a higher sphere in the scale of creation than that they could have done through the first Adam.

"As in Adam all die, so in Christ shall all (bodies) be made alive." He was delivered, according to the determinate counsel and foreknowledge of God, for our

sins, and raised again for our justification.

During His sojourn of forty days on earth after His resurrection, He gave many infallible proofs of that event to the apostles, the other foundations, with the prophets, Himself being the chief corner-stone of the palace He is building. Tarry ye at Jerusalem until ye be endued with power from on high, was the command; upon the reception of which power they were to go into all the world and preach the gospel to every creature. then ascended into heaven, leading captivity captive and receiving gifts for men, that the Lord might dwell among them; now by faith, in the hearts of His people, by and by in the new heavens and earth forever. He went into the most holy place of the true tabernacle which the Lord pitched and not man. There He appears in the presence of God for us, and in virtue of the merits of His life and death, the work of redemption is carried forward here through the use of the means Divslept, and e creature the bondage children of Enoch and cond com-

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"Father forgive their sins He cries,
For I myself have died;
And then He shows His bleeding hands,
And pleads His wounded side."

His vicarious sufferings here is what He pleads As the High Priest of the redeemed. He shed His blood in the holy place, and pleads its infinite virtue in the most holy, securing from justice the willing consent to pardon rebels. He went low as sin, satan and justice could put Him; now He has ascended above all heavens. He is worthy that all the songs, hymns and psalms ever made or will be, be united in one and forever sung in His ear by all the redeemed. Christ's intercession can be illustrated by the following touching incident recorded in Grecian hisory: A person who had broken the law of the land was tried, found guilty and sentenced to be executed. His brother, who had lost an arm in the defence of his country, appeared on the scene just as the sentences had been pronounced; and, without speaking, held up he stump of his arm in view of all. The silent appeal was understood to be one of mercy for his brother—it proved effectual—he was pardoned. Thus the blessed Elder Brother appears in the presence of the Father for is poor, guilty offenders, and avails on our behalf.

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
He strongly speak for me;
Forgive him, O! forgive, they cry,
Nor let that ransomed sinner die."

Were the ten days between the ascension of our Lord and the coming of the Holy Spirit spent by the edeemed in heaven and the principalities and powers in irrepressible praise and adoring love, just as they were spent by the Church on earth in prayer? Rev. : 6-14. In view of the exhibition of the glorious peractions of God by Jesus Christ, as well as what was

effected by it in the salvation of man, the supposition seems natural enough; especially if men and angels, and the principalities and powers, and possibly trillions of trillions of unfallen creatures are confirmed in glory and virtue forever thereby. The ten day's prayer would be in view of the promised Comforter and the great commission. Prayer is natural to those saved by grace, and praise to those in whom the grace is matured to glory. Grace teaches such heavenly employments. "They sang a new song, etc."

Jesus is worthy that all the crowns that ever will be worn by the saved should be wreathed into one and placed on His brow.

"O that with yonder sacred throng We at His feet may fall, Join in the everlasting song And crown Him Lord of all,"

He is preparing mansions for His chosen, so that they can say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens," 2 Cor. 5: 1. In some respects "The kingdom was prepared before the foundation of the world," Matt. 25: 34. It was fitted for those who were taken there before Jesus died and ascended to complete it; just as this earth in its present condition is adapted to the state of its sinful inhabitants; and it may be renewed for the future abode of the saints. Or it may have done for a sinless glorified Adam and his posterity. but for those of the fallen race saved by Christ's precious blood and the infinite srace of God, He has gone to make it better. One would have been grace, the other exceeding rich grace. He has all power in heaven and earth for the completion of His puspose.

"I saw one like unto a son of Man come with the clouds of heaven to the Ancient of Days, and to Him was given dominion, glory and a kingdom," Dan. 7: 13, 14. This, we believe, refers to the ascension of the God-man, and the coming of the kingdom of God

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ne with the and to Him lom,'' Dan, ascension of lom of God on the day of Pentecost, the organization of the Church of Christ and the establishment of His religion in the world. He ascended from Olivet in the clouds to His Father—the Ancient of Days. Thus is God's manifold wisdom made known in the redemption of the Church.

The work of the Messiah and the Holy Spirit is as much greater than the creation of heaven and earth, although we may be so deprived of spiritual vision by sin as not to discern it, as the house is greater than the scaffolding used in its erection; and the Builder as much greater than the building as a man is greater than his house. We hope to see the truth of these things in the new heaven and earth; the more clearly we now behold them with the eye of faith, for we can look at the things which are not seen, the more interesting they are. In the coming day we shall fully realize that creation, great as it is, is only a preparation for redemption. May we now see that what transpires in time is only to be weighed as it affects us in eternity. Earth is only the vestibule of heaven—the place for preparation. If we see the adverse experiences of life in this light we shall appreciate them more highly than what we term prosperous. Our sufferings do us good as well as our joys. The discipline we endure is developing a character that shall be perpetual, and fit us for to be the companions of the good of all ages. The material for Solomon's temple was gotten in readiness before taken to Jerusalem; God thus prepares His people for the New Jerusalem; and adversity forms a part of the preparation as well as prosperity and the means of grace. The work is in progress—the purpose is not vet perfected.

CHAPTER VIII.

The Advent of the Holy Spirit and His Work.

The work to which we now invite your attention is about as wonderful as the preceding, viz., the coming of the third Person in the Sacred Trinity to continue accomplishing the Divine purpose where the Second

ended: He having finished His part of the stipulations of the covenant of grace, laying the foundations sure. The superstructure is carried forward by the Holy Spirit. He takes the stones from nature's quarry and fits them for the heavenly building. Thus God is with us still. "I will dwell in them." God, the second Person, united to the man Christ by His meritorious life and death, and by His intercession opened a way for the third Person to abide in and with us forever. It appears as great an act of love in the Holy Spirit to come to renovate, santify and comfort the hearts of fallen man as for the Son of God to do what He has however, it is all the work of the one God in three Persons. In a manner the Holy Spirit is also incarnate: "They that dwell in love dwell in God, and God dwells in them," I John 4: 16. The great Jehovah is carrying out the stupendous plan, and in order to do it, it was expedient for Chris, to leave the earthly theatre and for the Divine Spirit to come. "We must be born of the Spirit or we cannot see the kingdom of God, ''John 3:3 This kingdom of God in the spirit of man is what raises us to our normal condition; is what constitutes true felicity, and eternal life; what annihilates the principle, power and practice of sin; and what we require in order to deliverance from the ruins of the Fall. We must be born from above or we cannot be received above—regenerate because we are degenerate. We need life and that comes by the new birth. God the Holy Spirit is carrying forward the new creation. necessitated by the evils sin introduced in His creation, and all things will be made new before He ceases to exert His new creating energy. We do not realize His presence, although He is doing a greater work than bringing the material creation into existence -than the creation of sun, moon, etc. May He more fully clarify our moral vision. The old creation is the material and the workshop; the new creation the building He is erecting for His habitation. He is preparing His people now, and they work out their salvation as He works in them. The regeneration of a

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human being is greater than the resurrection of a body, or the creation of Adam. Christ raised dead bodies, and said his disciples would do greater things; it was the resurrection of dead souls. Man's ruin by sin is not as ruinous but that his Creator can new-

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The Son could say when He returned to the Father. I have performed my part of the agreement, I have taken the nature and place of the guilty creature, and as Mediator have magnified the Divine law and made it honorable: as God-man I have made the atonement that justice called for : and now regenerate the people promised me, make them lively stones in the heavenly temple, the Church that by her may be made known to the principalities and powers in heavenly places the manifold wisdom of God. The unchangeable Father. true to His covenant engagements, begins the work of renovating human nature, and is still carrying it forward by the eternal spirit. His agency is absolutely indispensable in the accomplishment of His purpose: 'Ye must be born of the Spirit, etc." become reformed because our hearts have been regenerated—character and conduct both being the result of this radical change.

We talk of human beings making history, and we do to an extent; but it is the Holy Spirit who makes the history most worth reading He is the Author of all those great moral revolutions that have ennobled and elevated the race, by purifying the source of thought, word and action. Some part of our moral make-up constitutes what we do, either good or bad; it is the heart, according to Scripture; and the gospel of the grace of God takes away the heart of stone and substitutes one of flesh, thus is the fonutain of morals cleansed. The Holy Spirit applies the benefits of the atonement by which the conscience is purged from dead works to the service of the living God. We are created in Christ Jesus unto good works, Eph. 2; 10. He inspired men of old to record the sacred Scriptures with their doctrines, historical facts and prophetic declarations; and now, as in by-gone days, He is writing living epistles, known and read of all men; epistles that demonstrate the efficacy of Jesus' blood, the reality of the religion called Christianity, and the power of God's grace, as it reigns through Jesus Christ, to turn from vice to virtue. from the love of sin and satan to that of holiness and God. The Church, by which the manifold wisdom of God is being made known unto the principalities and powers in the heavenly places is the machinery and the Holy Spirit the impelling power. Jesus gave Himcaif a sacrifice that He might purify unto Himself a peculiar people zealous of good works, and the Holy Spirit, the Lord and Giver of life, creates us anew unto them. applying the blood of Christ that purges the conscience from dead works to serve the living God. Idle professors, barren fig-trees, demonstrate that they are not thus createdand are not coinciding with their Maker's purpose. Let us remember that we are to be co-workers with God, working out our own salvation with fear and trembling as He works in us, both to will and to do of His good pleasure. The manifold wisdom of God is not only displayed by His redemption of the church, although chiefly in this way, but by the practical piety of His people as they exemplify the power of godliness Is a person fully saved from sin unless in their lives. a worker for Christ? The Holy Spirit communicates eternal life to the spirit dead in sin, through the preaching of the word of God, this life permeates the spirit now, and will the body at the time of its resurrection; b th, as one immortal soul, being thereby fitted for the new heaven and earth God intends to prepare; for we must not look at His purpose as already accomplished, but now in course of completion; possibly more than half of the time necessary for that completion being p st

That God-man that for a short time was lying dead in joseph's tomb has stepped ou; and, by His word and spirit, is revolutionizing the nations; and He will not grow weary till the people of the Most High pcs sess the kingdom under the whole heaven; and the gods that have not made these heavens shall perish from beneath them.

The Church consists of those human beings begotten of God and born of His spirit; the children, in primitive ages, naming the Holy Ghost their Mother, as well as God the Father their Father; Christ, the eternally begotten of the Father, is the older Brother, and Christians the new and younger ones, the one great family of God; the whole family in heaven and earth being named after Him. May He give us grace that will enable us to live so that He will not be ashamed to call us brethern, Heb. 2:11. Only the Holy Spirit can make a saint out of a sinner; a Christian is a piece of Divine mechanism; from, or of such, He builds the Church. He is now in the world carrying out the Divine plan. There is a principle in the world permeating and renovating the corrupt mass of humanitythat principle is Christianity—is Christ, and is from heaven; and the inhabitants of this globe can act no more wisely than by being governed by it and propagating it; it is infinitely better for mankind than wealth, intellectual custure or high positions in life. Christianity is triumphing and will till the kingdoms of earth are God's. Back individual can, in some measure, communica a this eaven to its neighbour. "The missionary Server" the name given by the support a missionary, or be one. Practical piety is the ideal of Christianity, of the Divine purpose in connection with the Church militant, and of the Divine law of love to God and man. If God had only talked of loving us we would have perished; He acted love for us and to us. Thus should we.

The Holy Sprit, in regeneration, puts God's laws in our minds and writes them in our hearts—in our minds that we may not forget them, in our hearts that we may practice them. In the Sinai Covenant they were written on tables of stone; not so in the Covenant

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of Grace. Salvation is cessation from sin, the practice of virtue; or repentance of sins of commission and of omission. The annihilation of sin is all that is requisite—in in principle and practice—and the blood of the God-man has been spilt and the Spirit of God sent for that purpose. Sin was no essential part of man's constitution when God made him-it will form no part of him in the new heavens and earth-it is abnormal, and man is better without it; why should we love it? It is so ingrained in our very being that nothing short of the radical change called sanctification, which, it appears, begins in regeneration, or a new creation, can eradicate it from the body and spirit. Sin is what makes hell and closes heaven; and when the Holy Spirit implants an opposite principle of grace in the individual—one of holiness and obedience—we shall surely escape the one and attain to the other. If we are so enabled by the grace of God to deport ourselves, we have the character, and our conduct is such that we are fit for the society, of heaven—the good of all past and future ages. We will be justified in the final day of accounts by our conduct; for it evidences what our character is. Our faith will not save us from destruction if it does not save us from sin; it will not carry us to heaven if it does not teach us to do good. Faith works by love and without works is dead. We cannot be assured that what is not a working faith is a justifying faith. Justification, or the appropriation of Christ's righteousness is entirely by faith; but to be justified in professing to have the character of a saint, works will be the test. Faith without works is like rowing a boat with one oar-it will go round instead of forward; an oar on each side well plied, will take us to our desired haven; so faith that works by love to God and man, purifies the heart and carries us to heaven. Faith without works is dead; and works without faith must be dead. Faith is the life of piety This faith is the gift of the Spirit, 1 Cor. 12:9. In order then to the per ecting of human character and conduct we must

be born of the Spirit; hence the vast importance of His coming to carry out the Divine plan. The work of the Holy Spirit giving us life and ability to work out our salvation makes our religion positive as well as negative—teaches us to do good as well as to avoid evil. The good Lord help us to be such Christians.

"Who can describe the joys that rise
Through all the courts of Paradise,
To see a prodigal return,
To see an heir of glory born?

With joy the Father doth approve
The fruit of His eternal love;
The Son with joy looks down and sees
The purchase of his agonies.

The Holy Ghost delights to view
The contrite soul He forms anew;
And saints and angels join to sing
The growing empire of their King?

We do not consider it unscriptural nor unreasonabe to suppose that the principalities and powers in heavenly places now view with rapture the work of the Holy Spirit in our hearts. If the morning stars sang together, and all the sons of God shouted for joy when the foundation of this earth was laid, it is natural to suppose they would be more likely to do so when lost man is being redeemed and new created. The unregenerate, blinded by sin and satan, may not discern that this spiritnal creation is going forward. We feel His power; He convicts of sin, of righteousness and of judgement. Of sin, because we believe not on Christ. Unbelief is Adam's sin transmitted to us, the sin of our sins, the root of all other sins; it is original sin, that of Adam and Eve when they would not betieve the Lord God, but the devil, and ate the fruit. So in order to eradicate sin from our moral constitution, the Holy Spirit goes to the fountain of it when He convicts of unbelief. It is a dreadful sin; it ruined the race; is prevented the Jews from accepting Jesus the Messiah;

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and he that now believeth not shall be condemned. May the Holy Ghost destroy it in our hearts. His convincing power causes us to feel the misery sin causes and to will its destruction in us. Has He so wrought

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To be thus convicted of the sin of unbelief is no less than to realize that we have broken the law of God, to experience that we are exposed to His righteous displeasure, to be tried and found guilty of the greatest prime, except it be that of the unpardonable sin, a sin cagainst the Spirit of God, who alone can make us Christians, and appears to be committed by the unbeliever in resisting His convictions. Let us beware; all sin is in this dangerous direction.

"There is a time, I know not when, A place, I know not where, That marks the destiny between God's mercy and despair."

God has set a bound to human wicked ness; when we pass that our case is hopeless. If sin is destroyed in the soul there is no danger but we will escape hell and enter heaven—sin is the great controversy between God and man—God is able to destroy it. It is the annihilation of sin we should be anxious about, not about escaping hell and gaining heaven.

We believe no child of God ever committed the unpardonable sin. He cannot sin, because he is born of God. And by children of God we mean those that are so by redemption, and not merely so by creation: there is a great difference between being created and regenerated. Regeneration is after creation—is a new creation.

But the Holy Spirit of God not only convicts of the sin of unbelief on Christ, our rejection of Him as the Prophet to teach, the Priest to atone and intercede, and the King we should obey; but, in order to make us true Christians, He also convicts us of righeousness and that, at the time when we are sensible of our guilt, and require a way of escape; it is a most gracious and ondemned. arts. His sin causes so wrought

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loving work on His part; probably we would never come to Christ without it. "Man's extremity is God's opportunity.," He has said, "Come unto me all ye that are weary and heavy laden and I will give you rest."

To be convicted of righteousness may mean that the sinner thus rendered sensible of guilt realizes that it would be righteous or just on the part of God to condemn him, whatever good opinions he may before have entertained of himself: but as this work of the Spirit is in order to the salvation of the soul: and as we cannot possibly be saved by the law of God since we are guilty of breaking it, it doubtless has reference to a realizing sense of the fact that Christ has provided a righteousness for the justification of the sinner when he believes on Him; and the Holy Spirit, in convicting of unbelief, generates faith in the soul; "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ;" and, "He is the end of the law for righteousness to every one that believeth." Rom. 5: 1, and 10: 4.

Our Lord explains it Himself, "Of righteousness because I go to my Father snd ye see me no more." The Father sent Him to save; a perfect righteousness was required in order to our salvation; Christ in our nature-'a man who never sinned-wrought it out by obedience in life and unto death; and so having completed the work to the entire satisfaction of the Father. He returned to Him, who, no doubt, would not have received Him had not this righteousness been provided; or in other words, had He not carried out the stipulations of the covenant of grace' But He did so, and we shall "see Him no more"-He will not have to return to complete it. "It is finished," were among His dying words, John 10: 30. Thus Christ has two coats and is able and willing to impart to him that has none, and that is every poor sinner; and we need this garment to fit us for the society of heaven; "the garments of our Elder Brother." In the Old

Testament Christ is called. "The Lord our righteous ness; and in the New. "Our wisdom righteousness, sanctification and redemption." He was prior to the incarnation a sinless God; and always after it, a sinless man; and He wrought out another righteousness, hence the two coats. Thus the Holy Spirit, when He convicts us of our guilt, does not leave us in despair; He directs us to Jesus, and with the eye of faith He creates, we see the suffering Substitute, and are justified by His imputed righteousness, and obtain peace with God. "Of righteousness because I go to my Father and ye see me no more."

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On one occasion, an accused person was about to be executed by the Spanish authorities on the island of Cuba. The British and American consuls were informed of what was transpiring and one taking the Union Jack and the other the Stars and Stripes, appeared on the scene just before the command to fire had been given. Each of the consuls wrapped the fiag of his respective country around the condemned man, and they dared not shoot. He was then tried and found innocent. In some such way as this, the Son of God throws His righteousness about the guilty condemned soul and the wrath of heaven is stayed.

Sanctification has been called the righteousness of the Holy Spirit. When He opens the eye of the soul to see its guilt and vileness, we feel our need of such a righteousness, a righteous heart for the future, as well as the righteousness of Christ for the past, present and future; yea, a righteous heart that we may have righteous conduct. If our hearts are not changed so that we do not sin it would be useless for God to justify us to-day for it would be necessary to do so again and again; but He that is born of God doth not commit sin; for the seed of God remaineth in him and he cannot sin because he is born of God. This is God's word however we interpret it. Although we do not helieve in entire and instantaneous sanctification, we must not

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ousness of the soul of such a e, as well esent and ave rightso that we ustify us gain and mmit sin; cannot sin ord howbelieve in must not swing to the other extreme and deny the truthfulness of the above scripture; so let us grow in grace and knowledge, by the dilligent use of the means. "The Holy Spirit is a person who can interpenetrate persons,"

"Enlightened by His heavenly ray
Our shades and darkness turn to-day;
His inward teachings make us know
Our danger and our refuge too."

Martin Luther observes: "It is no more unreasonable to obtain righteousness from Christ than sin from Adam." "As by the disobedience of one (Adam) many were made sinners, so by the obedience of One (Christ) shall many be made righteous;" and that entirely and forever. At the sight of the cross the burden of sin that would sink us into hell falls, and we rise to heaven.

"The debt of love we owe;

Here Lord we give ourselves away,

"Tis all that we can do."

He paid the debt to justice; He asks us to pay one of love.

In carrying out the Divine purpose the Holy Spirit also convicts of judgment, "because the prince of this world is judged." The first intimation of that purpose was, the prophecy or promise that the seed of the woman would bruise the head of the serpent. prince of this world is that serpent—the devil and satan. Christ, the seed of the woman, the Son of Mary, was manifested to destroy the works of the devil; by eath he destroyed him that had the power of death, hat is, the devil. He said: "Now shall the prince of this world be cant out;" also, "If I, by the Spirit of God, cast out devile, no doubt the kingdom of God is ome nigh unto you." You notice it is done by the spirit of God, who is referred to in the passage we are ommenting on. When He, the Spirit of God, is come, He will convict of judgment because the prince of this vorld is judged. The prince of this world—the devil -is judged, every time a heart is renewed by the

Spirit of God. The God of this world, who is the same as the prince of this world, worketh in the children of disobedience, that is of unbelief; he also leads them captive at his will, and blinds their minds; but when the Spirit of God turns us from darkness to light, and from the power of sin and satan to God, the prince of this world is judged, the head of the serpent is bruised and the prey taken from the mighty. Satan, as lightning, fell from heaven, when idolatry was overthrown and the worship of Jesus Christ became the established religion of the Roman empire, which was effected by the Holy Spirit after His advent on Pentecost. if I cast out devils by the Spirit of Gcd, then the kingdom of God is come unto you." Matt. 12,28. So when the kingdom of God came on the day of Pentecost, the devil was cast out of thousands—the prince of this world was judged, by the Holy Ghost. And now when a person is truly regenerated, the spirit that worketh in the children of disobedience, the devil, is expelled. Thus we are convicted of sin, of righteousness and of judgment, not of judgment to come; but of judgment because the prince of this world is being judged. This judgment will be going on till Satan, the prince of this world is bound for a thousand years. He will be loosed a little season afterwards, when his judgment will be finally effected in his consignment to the place prepared for him and his angels.

The Holy Spirit is also called the Comforter, or Paraclete; in consequence of the consolation He affords the saints, when witnessing to their pardon and sonship; and in sustaining them in all their tribulations. There is no balm for the ills of this world like the re-

ligion of Jesus Christ.

"Religion. what treasures untold Resides in the heavenly word More precious that silver or gold Or all that this earth can afford,"

It destroys sin, the cause of sorrow. When we are old enough to realize the woes of life, we ought to be

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old enough to carry them to Jesus; and we have not learned as much in the school of Christ as we may acquire to our advantage, if we have not learned to do so. "Call upon me in time of trouble and I will deliver." "Cast thy burden upon the Lord, and He will sustain you."

"What a friend we have in Jesus, All our sins and griefs to 'ear; What a privilege to carry Everything to God in prayer."

• The Holy Spirit is a Spirit of bondage when convicting of sin; but when we are also convicted of the righteousness of Christ, and by grace enabled to appropriate it to ourselves. He sheds the love of God abroad in our hearts and comforts us. He also aids in the preaching of the Gospel, indeed, He only can render it effectual. "And we know not what to pray for, but he maketh intercession for the saints according to the will of God." Thus the people of God have two Divine Persons making intercession in their behalf—Jesus in heaven and the Holy Spirit in the heart. Our case is so desperate that nothing less would avail.

The Holy Ghost shall also quicken the bodies at the time of their resurrection. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom.8: 11. We, if dead before the Lord's second coming, will indeed hear His voice and shall come forth;" and that voice must be the trumphet sound Paul speaks of, but the Spirit shall quicken our mortal bodies. The Lord Hunself will descend from heaven with a shout with the voice of the archangel and with the 1 Thes. 4: 16. Thus the Divine purtrump of God. pose will be completed in reference to the body and spirit both:

Now God will not change heaven to suit a sinful creature, so you and I will have to experience the work of the Spirit in order to admission there. Perhaps

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we are to be the strongest proof that we need regeneration, is the fact, that the Jews and Gentiles crucified one with such a character as had Jesus of Nazareth; and one whose character was not only without a flaw, but adorned with every practical virtue that: God's law inculcated; and there is no difference between us now and them. "All have sinned." Anything else but Iesus Christ, says the unregenerate heart—release Barabbas the murderer: but away with such a holy one as Christ-crucify Him might Barabbas not murder again? That matters not: away with the holy One. O the wickedness of our hearts, and the need of regeneration! It would be no great recommendation for Jesus, if we, in our unregeneracy did embrace Him. When born of God we do receive Him, notwithstanding His Holiness, as our Prophet Priest and King. I know of none who cordially receive, love and serve Him, who have not been thus born.

"I must for faith incessant cry,
And wrestle Lord with thee;
I must be borne again or die
To all eternity."

"Christ has abolished death, and brought life and

immortality to light by the Gospel."

When Cleombrotus heard and believed the doctrine of the soul's immortality as taught by Plato, he threw himself over the precipice and was dashed to pieces in order that he might enter upon its enjoyment. How little earnestness you and I manifest in obtaining the eternal life that has its source in Christ's death, and is communicated by the Holy Spirit, for both spirit and body! How little we try to coincide with God's purpose of love to His creatures? A bottle may be immersed in water, yet corked so tight, that it cannot enter; we may be so full of self, sin and satan, that the Spirit of God has no access to the soul.

CHAPTER IX.

Organization of the Church. Revivals.

The creation of the Church by regenerating human

the strongest proof that we need regeneration, is the fact, that the Jews and Gentiles crucified one with such a character as had Jesus of Nazareth; and one whose character was not only without a flaw, but adorned with every practical virtue that God's law inculcated; and there is no difference between us now and them. "All have sinned." Anything else but Jesus Christ, says the unregenerate heart—release Barabbas the murderer: but away with such a holy one as Christ-crucify Him might Barabbas not murder again? That matters not; away with the holy One. O the wickedness of our hearts, and the need of regeneration! It would be no great recommendation for Jesus, if we, in our unregeneracy did embrace Him. When born of God we do receive Him, notwithstanding His Holiness, as our Prophet Priest and King. I know of none who cordially receive, love and serve Him, who have not been thus born.

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hearts, is an important part of that by which God makes known His manifold wisdom, hence its intimate connection with the Divine purpose. The Church is Christ's body; He the Spirit or life. She is the object of redeeming love, in whose redemption Jehovah manifests the wisdom, in harmony with His other perfections, that the principalities and powers admire; and by whom, as an agent or co-worker, He is now prosecuting His design. Christ's work is external, the Spirit's internal. Can we answer the questions: What has C'rist done for you? And what has He done in you?

God calls a people out of the human family to Himself-a peculiar people-His chosen people and jewels. The Greek word for church means "called out." It is a "high calling" to be made sons and daughters of the Lord Almighty; princes and princesses of the royal House of Heaven. Phil. 3: 14. It is a "heavenly calling, "from heaven and inviting us to heaven. Heb. 3: 1. It is a "holy calling," to purity of heart and Divines designaate it "effectual calling," because it effects the regeneration of the individuals and they come to Christ. The dead in sin hear the voice of the Son of God and live. Calling and regeneration are similiar. They persevere because thus called-because they are saints. Regeneration imparts a holy indestructible principle of life-"the Divine nature"which will live as long as Christ lives " "Because I live, ye shall live also." John 14: 19. We persevere in virtue of being saints, perseverance will never make a saint; that depends upon getting rather than doinggetting from God the Fountain through Christ the Channel, as communicated by the Holy Spirit, whatever we may do as means in order to receive troubled far more about the perseverance of the sinners than the perseverance of the saints. We are compelled to conclude that we are not saints if we are not persevering. "Called to be saints;" what we do shows what we are. God calls and fits them for their high eternal destiny. He beautifies them in three ways.

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Externally he adornes them with the beautiful robe of Christ's righteensness; internally with the lovely grace of the Holy Spirit, also spoken of as the righteousness of the Holy Spirit; He also confers gifts upon them, as well as grace and righteousness. They are in the world but not of it. They are separated from sin to a great extent. Its guilt is gone for they are justified, its power is cancelled, for, "Sin shall not have dominion over them, for they are not under the law, but under grace," They that are born of God, effectually called, regenerated, do not commit sin; the seed of God remaineth in them, and they cannot sin because they are born of God. It would be folly for God to pardon them, if he did not thus regenerate them. The moral corruption of the nature is not entirely removed, however. "He that saith he hath no sin deceiveth himself, and the truth is not in him." I John 1:8. Paul says: "It is no more I that do it, but sin that dwelleth in me." Rom. 7: 20. To illustrate: We are the servants of those for whom we work most of the year; but not of those for whom we may incidentally labor a day or so. There is a great difference between having sin, and committing it—between what we do and what sin does. If the truth makes us free we shall be free indeed. If, as Christians, we were more faithful in the use of the public and private means of grace, we could more fully realize what this freedom means; we too much nourish the old Adam instead of the new One. Yet we do not sin as before regeneration. or calling; the application of the virtue of Christ's blood which cleanes us from all sin, together with the sanctification or renovation of our nature by the Holy Spirit, cuts the top root of sin, thus giving it a death blow, although it dies not immediately. If the tap root of any tree is cut it will die, although all the others remain; if it remains the tree will live, although all the others are taken away. If we sin as before professing religion, let not call ourselves us Christians. The destruction of sin in the soul 1 Tobe of

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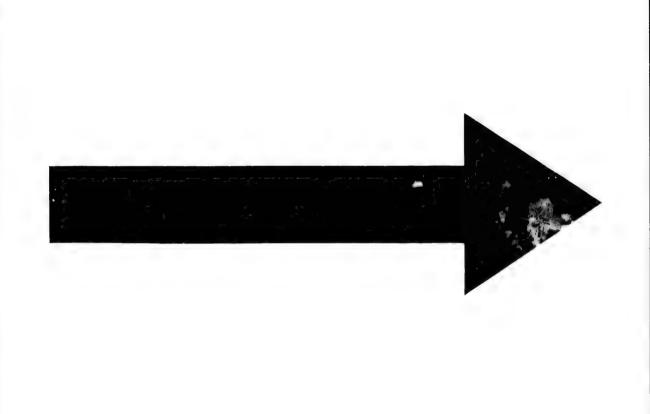
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is the great work of Christianity; and God is able to effect it and begins it in this life. Still real Christians backslide—we need not if watchful and prayerful. Therefore because of the saving change effected by this high, holy and heavenly calling, which constitutes us members of Christ Church, whatever denomination or local organization we may be identified with : because we are thereby made partakers of the Divine nature, 2 Peter 1:4; because the Spirit takes away the heart of stone and gives a heart of flesh. Ezek. 36: 26: and because of a new creation unto good works, Eph. 2: 10, God can and does say; I will be merciful to their unrighteousness and their sins and iniquities will I remember no more, Heb. 8: 12, although they may have many a fiery trial and pass through much tribulation before they neach their destined home. Such are the members of the Christian Church. Paul's: "I delight in the law of God after the inward man," corresponds with John's: "He that is born of God doth not commit sin." Paul's: "Sin that dwelleth in me." corresponds with John's: "He that saith he hath no sin deceiveth himself." If this sin that remaineth in us, originates thoughts, words or action and we, give our consent. they are sins on our part, but "We have an advocate with the Father." What would we do but for Him?

"When I am filled with sore distress
For some surprising sin,
I'll plead thy perfect righteousness,
And mention none but thine"

The Church is a wonder to the intelligent universe "I and the children which God has given me are for signs and for wonders in Israel, from the Lord of hosts which dwelleth in Mount Zion," Isa 8: 18. By regeneration, or effectual calling. He makes them the children of Christ; and forms them into the church, a wonder to the principalities and powers in this and the future state; and that in view of the consummate skill and matchless wisdom of Jehovah rendered conspicious in the undertaking and its accomplishment.



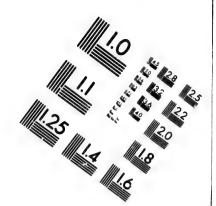
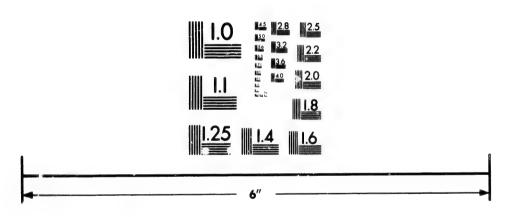


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He has officers, ordinances and means of grace for further development, "Christ led captivity captive, and received gifts for men; "so he gives apostles, prophets, pastors etc. Baptism and the Lord's Supper are professions of our faith in and union with Him; oaths by which we swear allegiance and adherence to Prince Immanuel Preaching, prayer, praise etc, are channels of communications between Christ and believers through which grace and mercy are confersed, as well as means by which the work of calling others is prosecuted. The Church is a peculiar people, separated from the world worshipping an invisible God.

The more faithfully we repent of our sins of commission and omission, the more we coincide, with God's eternal purpose and answer the design of a Church of Christ. "Ye are the light of the world." We do not realize our position and the honor of working with God. Thus organized and with such a Captain; fully equipped, and in obedience to our marching orders. "Go ye into the all the world and preach the Gospel," the church makes known the manifold wisdom of God.

Who can tell what beings may be looking upon us as we acquit ourselves in the conflict with the wicked principalities and powers, with the rulers of the darkness of this world, and the spiritual wickedness in high places? This earth is the battle-field. We know that these enemies and the angels are here. Eph. 6: 12 Heb. 1: 14. Why not the virtuous principalities and powers spoken of in the text, as well? The thought, apart from the reality should stimulate us to renewed energy in the Master's service; even as the ancient Greeks in their Isthmian and Olympic games were animated to contend for a corruptible crown by the concourse of spectators that viewed them. We run for an incorruptible crown, and the eye of Jesus is upon us.

Since Christ left the world the Church is the light of it. If she would arise and shine, "Fair as the moon, clear as the sun and terrible as an army with banners," as in the Apostolic Age, its Kingdoms would soon

become the Kingdom of Christ. Many martyrs have fallen in the good fight, but the gates of Hades—the powers of the invisible world—have not prevailed against them, they hastened them to heaven, and their blood became seed for the Church. What wonders God's Grace can do!

"Thy saints in all this glorious war. Shall conquer though they die; They see the triumphs from afar, By faith they bring it nigh."

And we may say :

"Hush my dark spirit, the worst that can come, But shortens thy journey and hastens thee home."

The saffering saints, "Fill up that which is behind of the afflictions of Christ." Col. 1: 24. If we suffer with Him, we shall be also glorified together, Rom. 8: 17. There always have been, there are and doubtless will be, during the militant state of the Church, those who would die any kind of death for Christ.

Enlisted for life we'll camp on the field, With Christ for our Captain we never will yield.

By the Church the Almighty prosecutes His graci. ous design. We ought to feel like giving, suffering, doing, dying, engaged with such a Workman, and for the accomplishment of such a purpose, and with such a prospect before us. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3. Herein is astonishing grace. Indeed showing the exceeding riches of His grace is intended, Eph. 1; 6, 7.

Part of the Church, the spirits of the just made perfect, is enjoying the felicities of Paradise. Their bodies are awaiting the resurrection. Which heaven they occupy, or whether all three, we cannot fully declare. Part of the church, a small part, is on earth.

One family we dwell in Hing. One church above beneath;

Though now divided by the stream,
The narrow stream of death."

We, if as truly Christians as the Ephesians, sit in heavenly places; the principalities and powers are said to be similarly located—the same expression being

employed.

We presume that the part of the Church now triumphant makes known the manifold wisdom of God much more fully than the militant portion. God's habitation where He lives and works. He works salvation in us; we work it out, as He does so. She is the machinery and He the motive power, hence most useful in the carrying out of His gloriovs design. He seems to make the Church the means of educating the universe—the school in which he instructs myriads of its rational and intelligent inhabitants in a knowledge of Himself. It is life eternal to know God and Jesus Christ whom He has sent; and the Church, together with the displays of love and justice on Calvery, may be the means destined by Him to preserve those intelligences in eternal happiness. His conduct towards the inhabitants of this world, shows His character, in all likelihood, to all worlds, that conduct being a mirror in which we behold His character. And that we might become acquainted with God in Christ the eternal Father has introduced Him to the inhabitants of this world, saying: "This is my beloved Son in whom I am well pleased:" John the Baptist, with a similiar object in view, cries. "Behold the Lamb of God which taketh away the sins of the world;" and all true preachers of the everlasting Gospel take up the same refrain, "We preach Christ." God condescends to speak to us through the written word also; and that we may improve the acquaintance and increase the friendship, invites us to commune with Him in prayer, to answer Him as He addresses us. We hope we know Him better than any person we ever saw. We have had business transactions with Him too; and they are calculated to afford an opportunity of ascertaining a knowledge of an individual's character as well, if not better, than any other way; we owed a debt to His inflexible justice we could not pay, we went to Christ about it, and He gave us a receipt in full, we know Him; and this is life

eternal. He is a Being of mercy.

The grace, God the Father imparts through the merit and intercession of His Son, also through the labours of the Church; elevates man socially, intellectually and morally, fitting him for service on earth, and heaven; there, as a monument of His adorable wisdom to be admired forever by all of His unfallen creatures. If the Church realized that it was to those in heavenly blaces that God was making known, through her. His manifold wisdom, it seems as if she would be incited to greater diligence. This wisdom is rendered very conspicious in the adaptation of the doctrine of the crucified to teach mankind repentance towards his Maker, and love to the God who redeemed him. In administering the Divine Government in this way, thus insures the observation of the Divine Laws: there is Divine Philosophy here-wisdom above what the Greeks discovered.

A thought worthy of our attention especially in an age when the unification of Christendom is so much discussed, is: The organic union of the primitive Church. There were local Churches; but not the same as the denominations we now have. The Head of the Church and His word teach but one form of Church government and one view of each doctrine; and but for error creeping into the church it would have continued so. There is something wrong somewhere. Was the primitive type of piety too heavenly for earth? We hope the modern type will not continue long on earth. Some of us do not interpret the Word aright. Is it I? All should be open to conviction and willing to receive truth. Professing Christians have been the greatest persecutors of the saints, so possible is it for fallen humanity to be in darkness and be ignorant of it. We sometimes love some things better than truth.

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The sectional state of the Church of Christ may weaken His cause. Some think it has the opposite effect. Paul did not seem to think so when reproving the Corinthians for their divisions. I Cor. 1: 10-13. Christ prays for the union of Christians, "That the world may believe that the Father sent Him." John 17: 20, 21 That is an event much to be desired. We wonder if the unity of the Spirit and the bond of peace were universally held and observ d by a 1 Christians, if it would do more to bring the world to believe that the Father sent His Son to redeem it, than all that is now being done by the Home and Foreign Missionaries for their evangelization! We have some faith in the Lord's plan. Has prejudice more influence sometimes than the love of truth and the brethren? Our pre-formed opinions should not prevent us from examining the views of others—they may be correct—we were wrong in many things, and may be in many more. We ought not to care more for our denomination than the Church of God. We are as strong Methodists, Presbyterians and Episcopalians; yea, even Roman Catholics, as far as they learn and practice the teachings of the Word of God, as they are, and they or we should not be any farther; and all should, positively should, cherish the same spirit. Do you? It is much more difficult to remove prejudice than ignorance; and frequently prejudice developes into bigotry, and bigotry into persecution. The better a Christian I am, the more strongly will I hold to what is right, and the more readily relinquish what is wrong. We maintain sectarianism as well as religion, for we would do more for the denomination with which we are identified than any other.

We talk of a basis of union for Christendom. We have nothing to do but recognize the union that has already been formed by the Holy Spirit when He regenerated us. All true believers are one in Christ; but one says I am of John the Baptist, another I am of John Wesley, another of John Knox, another of John Calvin,

and another of John Wickliffe; whereas we ought all to be of John the Divine and His Divine Master; we have only to keep the unity of the spirit that, in a measure, does exist, and a bond of peace that should exist. Let us renounce sectarianism and the prejudices of education and recognize these facts. Christianity as taught in the Scriptures, and exemplified by the primitive Christians is all the basis of union necessary; and a departure from this is what necessitates the return now.

Revivals. A word on this subject, in connection with the church as God's favored agent in carrying forward His design will not be inappropriate, we trust. There have been revivals from remote ages. Forming a large portion of the history of the Church. they must have been designed by God in His Mediatorial government; and as only He can be the Author of them, the fact is doubly apparent. He is forwarding the great work, and, it would appear has set times to favor Zion -set times to revive His people and increase their numbers by effectually calling others into the fold. Is it because His worship and service have been neglected, that in order to carry on His work, He interposes? and saves the church from being swallowed up in the world? Instead of waiting for God's set time, if we would labor on when we are revived, it would not be in vain in the Lord. He is with His people alway, and will complete what He has begun. Or are these seasons of apparent winter in the spiritual realm necessary as they are in the natural? He has, it would appear, His set times, however. We should recognize the fact, that, "Without the Lord Jesus we can do nothing;" and, Him strengthening us, we can do all things." Let us give Him such a cordial reception, by assigning Him the chief place in our affections, by our devotion to His cause, and by an improvement of our gifts and development of our graces, that He will dwell in and with us. May we, through Him, be enabled to grow downwardly in humility, upwardly in spirituality, inwardly in holiness and outwardly in the fruits of Christianity; fruits

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that shall, and can be adduced in the great day of final accounts, as evidences of our sincerity, our faith in Christ, and love to God and man. Every time we meet in His name is a set time, for He promises to meet with us.

Rev. C. G. Finney, the revivalist, says: "When a Church becomes cold and indifferent a revival is

necessarv."

We read of several revivals in the times of the prophets and kings in the Old Testament age. people often forsook the worship of the true God for that of idols, and He often repeated history by raising up individuals that He employed in reviving true religion, always keeping His purpose in view. was Pentecost, for we will turn from ancient to more modern times, but the greatest revival the world has known? The Holy Spirit, through the preaching and prayers of the apostles and others, regenerated thousands, and organized them into the Christian Church. The Reformation was a repetition, in many respects, of what occurred at the formation of the Church. The revivals under Whitfield, Edwards, the Weslevs. etc., were occasions when the hand of God became visible in the history of redemption in carrying on His gracious work. He will have His worship continued in the world, it matters not how frequently He may have to interpose in order to do so. Millennium will be the greatest and the longest continued of these exhibitions of saving power on the part of the Almighty that the people of the world shall have been acquainted with. There can, and will be Millennium. No doubt but that will be a period when God's purpose, in its connection with human redemption, the enlargement of the Church and the erection of the Palace of His glorious Majesty, will be advanced very much more than during any other of the revival periods, especially if it continues 360,000 years as some suppose; each day reckoned as a year, as is evidently the case in the prophecies of Ezekiel, Daniel and John.

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If satan is bound 360,000 years, or even 1000, and an almost, if not altogether, universal prevalence of true religion, vital godliness and practical piety, no doubt but the Divine purpose will proceed in its accomplishment very rapidly; so much so in addition to that previously effected, that satan is to be loosed but a little season until its completion. When sacan is bound the seed of the woman shall have bruised the serpent's head more than at any other period during the conflict: unless when on the cross, at which time by His death He destroyed him that had the power of death, that is the devil (destroyed virtually although not actually) or when he shall consign him forever to the place prepared for him and his angels. Satan offered the Saviour all the kingdoms of this world (whether theywere his or not) if He would worship him; but our Lord shall have them during Millennium as the gift of His Father as His own purchase.

> "Jesus shall reign where'er the sun, Doth his successive journeys run."

"The little stone, cut out of the mountain without hands, shall have then become a great mountain and fill the whole earth." God purposes this for he has foretold it. It will be a glad period when earth shall keep jubilee a thousand years. His power and providence will effect it.

"He sits on no precarious throne, Nor borrows leave to be."

Revivals are God at work accomplishing His purpose.

"His purposes will ripen fast, Unfolding every honr; The bud may have a bitter taste, But sweet will be the flower."

While on this point we add: the devil, the arch enemy of God and man, who deceived our first father and mother by falsehood, still continues to do so to the utmost extent of his powers, in deluding millions of

their posterity, and will while permitted; but the time foretold in the sure world of prophecy will shortly arrive, where the second Adam, will, through His people, and by the chain of God's truth, bind and cast him into the bottomless pit at least a thousand years. Rev. 20: 1-6. Wherever Christianity in its purity and power now reigns he is bound. Wherever an individual has been thoroughly convicted by the Holy Spirit of sin, righteousness and judgement because the prince of this world (satan) is being judged, his power is cancelled. The god of this world is reigning quite extensively for a short time; the God of all worlds will reign forever. Glory to His name

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"This wrong shall not forever sway— The many toil in sorrow; The hosts of hell are strong to-day, But Christ shall reign to-morrow.

May God help us to bind him in each community where we reside by extending, as far as in us lies, the reign of truth; he has many strongholds in home and foreign lands.

"The lives of great men all remind us
We may make our lives sublime?
And departing leave be ind us
Footprints on the sands of time."
Jesus has done His part, let us do ours.

Doubtless, we have arrived at a period in the history of Christiantty, when each generation of the wicked that is swept away, not as suddenly as by the flood, yet as surely, weakens the kingdom of satan; while the cause of truth is waxing stronger and stronger.

CHAPTER X.

Predestination.

All the promises and prophecies, the Divine government of the world and the carrying on, and completion of, His purpose, are the developments of what God has predestined; and as this Divine purpose comprises

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in it the everlasting glorification of an innumerable multitude of the lost inhabitants of this planet in a new heaven and earth, it seems appropriate to try to simplify this doctrine in its application to them by brief reference to it. It is included in the Divine purpose-forms a part of it-and refers to the salvation of the Church, individually and collectively, just as His general purpose does to all that He designed. Let it not be forgotten that we must be taught here, by what God has revealed, as in all other things, irrespective of our own desires or views-what He says and does is eternally right—He cannot do wrong; and if he did not bring one of the fallen, guilty and ruined descendants of Adam to a state and place of happiness, it would not be wrong; and if, on the other hand. He brings, through the atonement of a Mediator, a very large number to happiness forever, it is perfectly right—the violators of the Divine law are not to find fault with such a dispensation, nor to dictate to Jehovah what he ought to do under the circumstances; and were we as humble and penitent as those who have broken the Divine law should be, and as sensible of our dependence for salvation, on God's mercy as we really are, we would not do so. We cannot alter the doctrines taught by our Maker; and the sin that we commit in faulting them is just like the others we are guilty of; sinners do not do anything else but sin, till they are regenerated. Fvery heart is wicked enough to reject Christ; have we not till regenerated? not millions now? Then if God would not regenerate according to His purpose we would all forever perish. It matters not what we do, it derives character from the state of the heart; the heart makes what we do either virtuous or vicious. Can we alter that state of things? Only our Maker can; and He intends it before, and at the time He does it. "Ye must be born again."

From the connection in which this doctrine is introduced in scripture, it does not appear to be intended to form any rule of duty in seeking salvation;

yet it would be very discouraging for a person to preach, or for a seeker to search, if it was not plainly revealed that God purposed the salvation of this innumerable multitude. We are to be governed by what we do know in Divine and spiritual things, instead of by what we do not know; we are so in the concerns of this life. We know that, "Him that cometh to Christ will by no means be cast out," John 6: 37. One expressed the opinion, "If God was making a world and a sinner cried to Him for mercy, He would leave the world and attend to the sinner's cry." We believe He would. We know He attended to our supplication, whatever He was doing; and we have yet to hear of the first refusal. The soul that is as anxious about eternal things as we should be, will be governed by these texts; an earnest soul is not long finding Christ. "When ye seek me with all your hearts ye shall find me." Jer. 29: Those who cavil about the doctrine show by doing so that they are not in earnest about their salvation. It is not inconsistent with saving conviction to realize. to an extent, that Jehovah would not do wrong if He allowed us to live and die in rebellion against Him, and damn us for so doing. Is sin our choice? Then do not blame God. If truly anxious about your salvation let the invitation and promise of Christ be your rule of conduct, and not God's secret purpose. "The secret things belong unto the Lord our God; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law." If in anxiety about your eternal safety, it is a strong indication that you are elected to eternal life.

The doctrine is in the Scriptures or we would not write about it. If we are weary and heavy laden with sin, it is comforting to know that God has determined, whatever else, He does, to save a countless multiiude of mankind—it is not left an uncertainty, it is not dependant on the will of man. "It is not of him that willeth—but of God that showeth mercy." Your perplexity would speedily end in despair if the Bible

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taught that there was no certainty about sinners salvation. But, you say, I am not one of the number? I hope you are anxious enough to make the enquiry. Continue to do so cordially and prayerfully, and you will soon ascertain that you are. A convicted brother went to his knees in great distress of mind; he was perplexed about this very doctrine; and he thanked God that some were elected, even if he were not. God soon gave him peace. If we are proportionately as serious about our eternal redemption as Jesus Christ was about us, we will soon be saved, God's mercy is infinite; Christ's merit is infinite; the Spirit's power is infinite; and the invitations of the gospel are universal. How sad that we love sin so well that we neglect the great salvation. It is astonishing that mankind could have become so depraved. God be merciful to sinners, and in the riches of thy grace, save us from ourselves;

Notning but grace will suit our case.

Listen to Christ, "Come unto me all ye that are weary and heavy laden and I will give you rest."

"I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad."

"As I live saith the Lord, I have no pleasure in the death of the wicked." Ezek. 33: 11. The doctrine of predestination confirms the hopes and faith the believer." Those He predestinates He also calls, and those He calls He also justifies, and those He justifies He also glorifies." Rom. 8: 29, 30 The unsaved are to exercise repentance towards God and faith in our Lord Jesus Christ. Our souls yearn over you, but only God the offended can save, seek him right early. They that do so shall find Him.

The vast mult ude of the saved is composed of individuals; this detrine appears to apply to them as such. The purpose of God includes all we have spoken of, probably, very much more; thus by the Church, doubtless individually and as a whole He is mak-

ing known His manifold wisdom to the principalities and powers. If it was not applicable to individuals, I would fear being left. We are regenerated one by one, as a rule; yet on auch occasions as Pentecost, a number may have been in the same instant; it is an instantaneous work. Some consider the doctrine is a great encouragement to preach the Gospel; and we believe it so; we think our Lord was encouraged to undertake and complete His redemptive work by knowing that He would see of the travail of His soul and be satisfied." Isa. 53: 21. Some think it a dangerous We cannot entertain the idea that the God who loved the world so well, would put anything dangerous in His book; the ignorant Romanist may say all the book is dangerous; we cannot believe any of it is. "All scripture, New Testament as well as Old, is given by inspiration of God, and is profitable." It is here the doctrine of predestination is taught—where we get all our divinity. To be displeased with it, is not a good indication of character, John 10: 27-31. It is comforting to the mind of saint, seeker and sinner, to know that God the unchangeable has made the salvation of some certain; the earnest, seeking soul, anxious to flee from the wrath impending over the heads of those who continue to break the Divine Laws and neglect God's great salvation, shall find a refuge in His mercy by faith in Christ Jesus. God moves us Those who need to pray for what He intends to give. sympathy can rule Christ, (if they have faith). He has purposed to answer prayer. Then if you are a praying soul, fear not,

"All the powers of hell would boast,"
If but one praying soul were lost."

But some will be lost—some will be on the left hand in the Day of Judgement. True, but the effect that should have on you is to make you anxious not to be among them, to repent of the sin for which they will be condemned and obey the commands of the Redeemer. There is nothing in the doctrine of predestination to

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encourage me to continue in sin and disobey Christ, there is very much in it to encourage me to seek Him: that is; One part of God's word does not conflict with another--the doctrines do not interfere with the commands or invitations. Let us listen to the words of Christ as Peter did. John 6: 65 69, when the Master was preaching this very doctrine, and not turn away as many then did, and as some do now. If it is true that, "We will not come to Christ that we might have life;" that, "We cannot come except the Father draw us;" and that, "Ye do always resist the Holy Spirit; how we ought to bless God that He subdues us to Himself by His omnipotent grace, that we are "Willing in the day of His power;" that He "destroys us enemies by making us His friends;" the way a king of England said he did when he took prisoners, and was asked why he did not destroy them.

"'Twas the same that spraad the feast
That sweetly forced me in;
Or I would still refuse to taste,
And perish in my sin."

"Grace makes Calvinists." Some say: "Salvation depends on the will." Paul says: "It is not of Him that willeth nor of him that runneth, but of God that showeth mercy." Rom. 9 : 16. The human view teaches trust in man, the Divine one trust in God. the man that trusteth in man," but "blessed is the man that trusteth in the Lord. Jer. 17: 5-8. We are not born again of the will of man, but of God." 1:13. It appears from the teaching of the above Scriptures, and many others, that if 'left to ourselves. Christ would die in vain. The hearts that are enemies enough to God to crucify His Son, would reject Him after He was crucified, unless broken by the hammer of His word in the hands of His Spirit. Moreover, the will is governed by the character-by love of good or love of evil; by the state of the heart. Only God can renew my heart the seat of my affections, and He does not do such without intending it. Love and justice

demand that Christ does not die in vain; an innumerable multitude will be glorified, and the principalities and powers have the manifold wisdom of God made known to them according to His eternai purpose. It is not how great a sinner I may be; although that would be a just reason for my condemnation; but, how great is the grace of God, and a Saviour Christ is. If we come to Christ we shall be saved; if not we shall be lost, elect or non-elect.

If our hearts have been thus broken, it is not because we have been better than others; this is seen in the fact, that, only in virtue of the atonement of Christ could we be saved. The same justice that imposes the penalty of sin, will not, can not, panish the lost, if they live and die in sin, more than they deserve; justice will not allow it. Unless it is wrong for God to purish sin, it is not wrong for Him to leave some to reap the bitter fruits of their sebellion against Him. Then repent. What matchless grace that any are saved. It was man decided his own fate when he sinned; not God. decided the fate of those He gave to Christ; and He did not give all. Some affirm that to be unjust. It is not so, for it is right to punish sin, and He punishes it no more than according to its demerit. How can that be so when he punishes sin in those that are saved and in those that are lost? Some say it shows partiality. How can it be so when it is for reasons in Himself He saves and not for reasons in man?

The Bible teaches neither universal salvation nor universal damnation. God the Father gave Christ an in numerable multitude; let us use the means, for it is a fearful thing to be lost. Do not say it is no use; you do not act so in worldly concerns. Although you do not know that you will reap a harvest, you sow the seed. Rev. C. G. Finney says: "The harvest is surer in the spiritual realm than the natural;" and no doubt we would find it so, if we were as diligent as he was; but we are careless, very careless, when the importance of Divine and eternal realities are concerned.

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God is an offended Judge: we are the offenders: He only can pardon. The thought of perishing forever ought to induce us to seek Christ; He will receive us. All deserve the penalty of sin; better some saved than all lost. God is a Sovereign and can regenerate and pardon; or He can punish. Eternity is one eternal now to Him; He can elect you now, and be the same as from eternity. Will you choose Him to do so? If we all could believe and feel that we are lost sinners, we might all soon find a Saviour. We love and practice sin; but "If any man do His will, he shall know of • the doctrine, whether is be of God." John 7: 17. perience will then teach us; and it is worth trying for. Let us be wise enough to be ruled by what we do know, and not so unwise as to be governed by what we do not know, we know Christ receives the coming soul: we do not know if we are elected or not. We know He blesses the means. We cannot say that there will not be others saved besides the elect; but Christ will see of the travail of His soul whatever. If I knew that I was elected I would beg of the Lord to regenerate me that I might go to work for Him. If I knew that I was not elected I would ask Him for mercy and elect me now, and I believe it would not be in vain. whichever way it is I would ask salvation from hell and ask Him to bring me to heaven; and the more I learn of the character of Christ, the more I feel like doing so.

John 17: 9, Eph. 1: 3-6, I Peter I: I, and II Tim. I: 9, prove the doctrine to be biblical. Rebels against God should not find fault with His government, the law that defends the innocent is censured by the criminal. The Creator is the rightful Arbiter of the destinies of His creatures that are at enemity against Him. If they lay down their arms He will forgive; and the rebels themselves ought not to expect mercy on any other conditions; neither should they ask it. They would not grant it only on such terms, if they were just and merciful governors. If we choose to sin,

can ve biame the Almighty if He gives us the result of our choice? "Whatever we sow we shall reap;" it would be absurb to expect it to be otherwise. We could say: We wish all to be saved; but only the penitent, obedient believer shall be. God will not change heaven to suit us—we must be changed. Sin is the cause of God's displeasure, and it must be discontinued, or we ought not to ask heaven. The anxious seek Christ; the careless, who love sin, cavil. O do not so. God saves and calls with an holy calling, not according to our works, but according to His own purpose, and the grace given us in Christ before the world began." II Tim. 1: 9. "He blesses us with all spiritual blessings in heavenly places in Christ Jesus, according as He hath chosen us in Him before the foundation of the world, that we might be holy, and without blame before Him in love." Eph. 1: 3-6. These spiritual blessings are given to us, not because we were holy and loved Him, but that we might be holy and love Him.

'The sovereign will of God alone Creates us heirs of grace; Born in the image of His Son, A new peculiar race.'

If it was according to our works we would be "By grace are ye saved; not of works; we are His workmanship we have unmade ourselves and He makes us over again-created in Christ Jesus unto good works. Eph. 2:8-10. Our righteousness would damn us as well as our sins if we trusted in it. Christian is a piece of God's work. Only the Holy Ghost can make a saint out of a sinner. "Not according to our works, but according to His mercy He saves us by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. "Even at this present time also, there is a remnant according to the election of grace." Rom. 11:5. Human nature rebels against the doctrine; but I am a ruined lost creature by sinning against God, so I will plead with him for mercy. We find that the greater sinners people are the more they fight against this doctrine!

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Our salvation was not safe in the hands of the first Adam, even before he sinned; much less is it safe in the hands oi his sinful posterity; God has put it into the hands of a second Adam—Christ—it is safe there. Blessed be His name. Repent and trust Him. Depend on God the Saviour, not on the will; the will has lost its moral power and is only free to do evil; and may be, as great an error as we can believe, is to believe otherwise. We find that it is in the day of Christ's power that we are willing. All criminals are willing to be pardoned when they see vengenance overtaking them; but pardon does not follow as a result—there is no merit in, willing a thing. "When we were without strength, Christ died for the ungodly." Strength and life came through His death.

A king of England was visiting the king of France. They went to see the galley slaves. The English king had a privilege given him to pardon one of them. He enquired of one why he was thus in slavery? The reply was that he was innocent, having been falsely accused. The same question having been put to another he had an almost similar reply. Upon asking a third, however, for the king of England decided not to pardon either of those, he admitted that he was justly suffering the penalty of his numerous crimes less than he deserved. The English king turning to his friend said, "I will pardon this one." "If we, too, confess our sins to God, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," I John 1:9. We are all guilty, and it would be a surer and wiser way to obtain pardon, to confess sin, than to find fault with the Divine government. God waits to be gracious; let us return to him. If He was not divinely willing to save, and unwilling to condenin, He would not have given His Son to suffer for us, and spare us in our impenitence so long. must have dealings with God sometime; now by a Mediator or shortly by a Judge. A sister contessing her sins said. "If God had not chosen her before she

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Predestination, then, appears to be the Divine purpose in reference to the heirs of salvation individually, Rom. 8:28-30. - God is not the author of sinangels and man placed themselves where they are in that respect. All the angels who sinned are left to perish forever; not all mankind. God has provided redemption; and those who by the grace of God are as earnest to escape eternal sorrow and obtain eternal joy as they ought to be, find a Saviour and are saved by Him; and they have an experimental knowledge of it in this life. All penitent believers shall glorify God for His saving grace in the new heavens and earth forever. "Believe on the Lord Jesus Christ and thou shalt be saved." If another world would sin, maybe all would be saved; yet not without satisfaction being made to God's law; we believe the work of our redemption will keep them from sinning—will be the means by which all other virtuous beings in the universe shall be forever confirmed in virtue—in love to their Maker and His holy creatures. Maybe this is why the angels desire to look into the mysteries of the gospel of Christ and the principalities and powers in heavenly places have its Divine wisdom made known to them. All through the alone merit of Jesus Christ. What think ye of him now? Justice had to be satisfied; in the case of the angels who sinned, by their punishment in the place prepared for them; in the case of man, by the same method, or in the person of a Substitute; and the sufferings of the Son of God avail for the salvation of man; while the Divine love and juttice, so visible in the transaction, serve to fill all the other creatures in the universe with love to, and fear of, their Creator, so they shall never rebel against him we believe. We fully believe that had angels and men this sight to behold, they would have never sinned. The sin of the devil and man has been allowed to continue in this world, till it has culminated in the crucifixion of the

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Second Person in the sacred Trinity, in our nature. All this is by the determinate counsel and foreknow-ledge of God, ruling and over-ruling all events, doing some things and permitting others, as He developed His eternal purpose. "O the depth of the riches both of the wisdom and knowledge of God how unsearchable are His judgments, and His ways past finding out," Rom. 11:33.

Man's accountability or Arml lianism, if you will, is taught in the Bible; so is God's sovereignty, or Calvanism, if you like. They become reconciled in regeneration. Jehovah wills to conquer rebel man by sovereign grace; then man wills to serve Jehovah. Rebels must not rule; the lawmaker must be sovereign where the laws are violated; especially if those laws are for the highest interests of the creature.

Let us labor to make our calling and election sure. The way in which Paul knew the election of the Thessalonian Christian was, "By their work of faith, labor of love and patience of hope," I Thes 1: 2-4. We ought to be concerned enough about our eternal

destiny to so do.

To condemn this, or any other doctrine, without thorough investigation, is equivalent to lynching in the civil realm. We have been lynched more than once or twice; truth has to fight its way, and prejudice is a sterner foe than ignorance. In order to impart or receive truth, we must divest our minds of prejudice. That we can be in error and yet suppose we are right, is easily seen by the millions who are so. If you overcome me by the truth you make me a conqueror.

"Truth crushed to earth will rise again, The eternal years of God are her's But error, wounded, writhes with pain, And dies amid her worshippers."

"If the Son makes us free we shall be free indeed."
Truth blesses; falsehood curses; this is visible in the
ffects of both in the world, from the fall of our first

parents till now; and shall be till truth shall universally reign.

CHAPTER XI.

Money as Employed in Effecting the Divine Purpose.

God uses His gold and silver in accomplishing His design. He does not manifest His infinite benevolence as much as He could, and we believe would, but the channels through which He communicates His blessings are clogged by our selfishness; and Christ suffers in His members and cause thereby. The human will is opposed to the Divine just here. The church will not be making a justifiable use of wealth till she accummulates and employs it for the propagation of the Gospel as men now amass it for secular purposes; and by so doing, the blessings that would accrue to both donors and recipients would render it the best investment that could be made; and doing so would not be any more love than we owe to Christ and humanity.

If we glance at the effects following the Pentecostal effusion of the Holy Ghost, we will find that almost entire self abnegation, in reference to earthly possessions, is one of them. "The disciples sold their property and laid the money at the apostles' feet, to divide to every one as he had need." The fire of the Eternal Spirit consumed the natural selfishness of the heart, taught them love to God and man, thereby filling them with sentiments of disinterested benevolence. What an example of what the Lord and Giver of life can dohow he can save; and if all the world was thus baptized, what a heaven it would be. He wrote the law of God in their hearts that day, and it found expression in the consecration of themselves and their means to God. We feel like singing and praying.

"Come Holy Ghost our hearts inspire, Let us thine influence prove; Source of the old prophetic fire, Fountain of light and love," man 4:32 all n the 1 when hard table God give min 2 Co said "Th emp comi for o ərty

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"They had all things common; neither said any man that aught that he possessed was his own." Acts 4:32. They were living epistles known and read of all men; written not with ink, but with the Spirit of the living God;" not in tables of stone, as the law was when given to Moses, a very good illustration of the hardness of man's heart since he sinned, but in fleshy tables of the heart. made so by regenerating grace. God says: "I will take away their heat of stone, and give them a heart of flesh. I will put my laws in their minds and write them in their hearts." Ezek. 36: 26. 2 Cor. 3:3; Heb. 8:10. This law is love, and it was said of them. "Behold how they love one another." "The Gospel is the law dissolved in grace," and exemplified in their lives. They were, in a great measure comformed to the image of Christ, "Who was rich, but for our sakes became poor, that we through his povorty might be made rich."

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"Come Holy Spirit heavenly dove, With all thy quickening powers; Come shed abroad a Saviour's love And that will kindle ours."

They were actuated by the Master's spirit, it is a missionary one. As God he was a foreign missionary; as man a home missionary. He gave himself to live and die for mankind. He was a missionary in order to effect the Divine purpose; and we coincide with that purpose when we support the missionary enterprise or labor in it. Love should be the animating motive in all such action.

We cannot "Go into all the world to preach the gospel" without money to defray expenses; shall we ask you for it, or not go, and so disobey our Lord? You reply: "Ask us." He gave us the privelege of working with him in this respect, and so laying up treasure in heaven, as He commands. The poor need not be denied the pleasure and the profit any more than the rich; for a cent under certain circumstances, counts as much in the treasury of heaven as a dollar in others.

How much ought we to keep, instead of how much ought we to give, is the most appropriate question to put to ourselves as creatures ransomed from hell and heirs of heaven. That, however, is worth but a very few dollars a year, so we say by our actions. With these very few dollars the Lord is carrying out His design, and we think could do so more speedily, if they were increased to the degree the church of Christ could increase them without injury to her temporal interests, and would certainly be to her eternal reward. not up treasure on earth," is a command many disobey. Many of the wealthy covet still, although possessed of more than they will ever require; thus making the poor and the pious less able to procure the necessaries of life, and to carry on their philanthropic undertakings. We do not know how they will give an account for this.

All our political, educational and religious enterprises are carried on by money; it is the oil that keeps such machinery in motion, and we doubt not but God raises up men to support the gospel in this way as well as to preach it, but we are both unfaithful. May our God give us repentance. We would much rather see our brothers and sisters in Christ, rich in heaven than on earth; and we believe it a much better investment to lay up treasure there than any other we can make, but our faith is weak. Why should our standard of piety be lower than in less privileged ages? Why is it so? The heathen gave, and do yet, a tenth to support idolatry. Shall the children of the God of Jew and Gentile, who are out of debt, possessed of all the comforts of life and putting money in the banks give less? God forbid. What we have on earth we will soon leave; it will shortly be with you and me as with the brother who, on his death bed, said: "All I have now is what I gave away." What we have in heaven will be ours forever—the interest of a good conscience here and the principal hereafter. Thus God is glorified and man is saved. Let us have this kind of selfishness,

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Giving makes us like God; "He so loved the world that He gave His only Son." Do you wish to resemble Him? Then give, and so fall in line with His purpose. To be a partner with such a Workman in such a work! If all would obey Jesus Christ, in not laying up treasure on earth, and the command is as authoritative as the others, poverty would cease; all would be in a position to acquire an education; and the religion of Jesus Christ that rescues and glorifies fallen humanity, could be propagated in all the world; that would be better than for tobacco and rum, and piling it in banks and filling the coffers of the rich; and it could be thus employed, and will be when the devil is bound, O that the Church of God would become a still more mighty institution for the social, mental and moral elevation of the race! The poor have to labor so hard in order to obtain a livelihood that they do not have time, energy or inclination to improve their mental and moral natures; and this in millions of cases; while the chariot wheels of the gospel cease rolling. We wish we had means as some have; we think we would make a better use of it many do.

> "Poor and afflicted Lord are thine, Among the great uot fit to shine; But though the world may think it strange, They would not with the world exchange."

If the Master was obeyed when commanding to lay up treasure in heaven, which may be done by alleviating the condition of the poor and spreading the gospel, the nihilism of Russia, the socialism of Germany, the communism of France and the anarchism of America would be unheard of; and soon the religious isms, as well as the social, would be unknown and the gods that have not made these heavens perish from beneath them. In principle these social isms appear to be in accord with the command, "Thou shalt love thy neighbor as

thyself," but the practice of enforcing them is greviously at fault, because in doing so the laws of God and man are both violated. If apostolic piety and practice prevailed there would be none of them.

> "Religion! what treasures untold, Reside in the heavenly word; More precious than silver or gold, Or all that this earth can afford."

God's purpose, in the recovery of man from the ruins of sin, includes his restoration to the likeness of Himself—benevolent, charitable, kind—to be conformed to the image of His Son, "who is the brightness of the Father's glory and the express image of His person." The actions of Jesus Christ show what man is as God makes him; the actions of a selfish, sinful race show what he is as he unmade himself. Although not so surprising to the principalities and powers as God's manifold wisdom, yet human wickedness must be astonishing. We believe they view what is transpiring on earth, "When He bringeth the first begotten into the world, He saith, let all the angels of God worship Him.," The work of redemption affects more than the inhabitants of this planet.

"Covetousness is idolatry." We love and worship self. We love ourselves with all our hearts, and our neighbor- not much. Selfishness is a sin, if not the sin of the race. We may judge of the amount of piety we have by the unselfishness of our lives. There is enough wealth in this world for all useful purposes; some have more than they need, others less. Let us coincide with God's purpose in the use we make of His gold and silver that he gives us; for so much is the Christian Church dependent upon such means, that little or nothing is effected without it. This is a fact patent to all observers. See all our religious and charitable institutions, the educational department of the church's work and the propagation of the gospel in foreign as well as home lands. It appears evident that gold and silver were intended to be extensively

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employed as means, by the Head of the Church, in achieving the Divine ends. . The wealth of Christian countries should be devoted to this object, that the heathen world might be raised to the high standard of social, intellectual and moral happiness to which we have attained; thereby expressing our gratitude to God in a manner somewhat commensurate with our obligations to Him for salvation from eternal destitution, and being made heirs of everlasting plenty. It may be that God will compel these nations to spend it in other ways if they do not in this: may be in war. We are debtors of God and man—we owe them much. We mean that the voluntary contributions of the people be thus appropriated; not that government aid be furnished; God's purpose and the human will may easily coincide here—God's sovereignity and man's accountability. as in prayer, etc. The piety of the primitive Church began to decline as soon as connection with the state was admitted of; but while opposed by the power of the Roman Empire, and so brought to realize her dependence on God, "She was fair as the moon, clear as the sun, and terrible as an army with banners, "lead forth conquering and to conquer, shaking and overthrowing the kingdom of Satan from centre to circumference, and making the religion of the despised Man of Sorrows the established one of the world. Let us not allow this world to hide the next-our money will soon be taken from us, or we from it. Two five cent pieces cover our entire vision, if placed near enough to the eyes. O, there is a wiser selfishness than in grasping for this life. A gentleman observes that he never was so happy when amassing wealth for himself as when, after securing a competency, he devoted all the proeeeds of his extensive business to the cause of Christ. Many could do so now. "It is more blessed to give than to receive."

"But we must prepare for a rainy day." "But there's not going to be a flood." Gen. 9:11. Then:

[&]quot;Turn to God thy cares forego;

All earth-born cares are wrong; !
Man wants but little here below,
Nor wants that little long."

The Japanese bride keeps her bridal attire for her shroud; and the Egyptians used to place a skull on the table or a skeleton in the house, to constantly remind them of death.

Brethren, Jesus Christ is hungry, thirsty, naked and in debt: yet, but for Him as mediator, when the first Adra failed, we never would have had anything good, temporal or spiritual, it is through Him we are made heirs of God.

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The Rev. Henry W. Beecher asked for a collection one Sabbath morning for a neignboring Roman Catholic who had sustained the loss of his property by fire. 'A large one was taken and carried to the neighbor. man and his family ever -after worshipped with Mr. Beecher's congregation. What an effect practical piety has! If the Christian Church everywhere would do so. and then employ only what they could easily dispose of without depriving themselves of the comforts of life. we would soon see the world at the feet of Jesus, where we ought to be. All would see that we were working for God and our fellows and not for self, only so far as we would be insuring ourselves a rich reward in the day when the accounts will be closed. Many could give a tenth, and sustain no loss, indeed: "There is that scattereth and yet increaseth; and there is that witholdeth more than is meet but it tendeth to poverty." Prov. 11: 24. No doubt many are getting poorer in this way. "Bring the tithes into the storehouse and try God." He will give you a blessing. we want to help Him in His great and worthy purpose. let us give. "We are not our own, we are bought with a price; may we glorify Him in our bodies and spirits which are His." "If any man love the world the love of the Father is not in him."

"And shall we then go on to live At this poor dying rate?

Our love so faint, so cold to Him And His to us so great."

It is a disgrace to be rich when there is so much need of money to evangelize the world and to help the poor. We wish the Lord would try us with a million.

CHAPTER XII.

The Word of God in Connection with this Purpose.

We have a revelation from the Divine Being in His Word as well as in His Works. This has been named, "The Book of God, and the god of books." This word has been is, and will be, very extensively employed in carrying on the Divine purpose; we would not have received it but for his purpose of infinite grace. The word made spirit is essential in prosecuting the design as well as the Word made flesh—the word preached as well as Christ crucified. The Word—the Logos—dwelt in Christ—was thus made flesh; the word—the Scripture—is spirit and life, and dwells in the Christian.

In every age, in order to the regeneration of man's fallen and ruined nature, it became necessary to have the truths of God's revelation brought in contact with it; they are what God the Holy Spirit employs for that purpose; and were inspired, recorded and preserved with that intent. "Of His own will begat He us with the word of truth," "James 1:18 Falsehood ruined man: truth restores him. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. 1 Peter 1:23. God says: "Let there be light," in the mind and heart. "and there is light." "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. The light of Divine truth dispels the moral darkness of sin from the human spirit, as God's voice did the gloom that enshrouded this globe in the beginning. A lie was the

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means by which satan deceived the progenitors of the race and by which he still deceives millions of their descendants; truth is the antidote prescribed and provided by Divine wisdom to save us from the baneful effects of this error. Hence the command of Jesus Christ. "Go ye into all the world and preach the gospel to every creature." Mark 16:15, 16. He that believeth this truth shall be saved; believeth and bractiseth it as Adam believed and practised what the devil told him; for faith is a working, living, active principle; such a receiver of Gods truth and such a believer will work out his salvation, just as the unbeliever works out his damnation—the one by working that which is right, as God works in him, the other by doing that which is evil, as the devil works in him. Faith means obedience—"obedience to the truth." Gal. 3:1.

Religion has flourished in proportion as the Word of God has been faithfully preached. In that word we have our preaching matter. In it we have a complete revelation of God's plan and purpose, and the means to be employed by us in working with Him. The convenant of grace, through which, alone, salvation comes since man's fall is fully revealed and described here.

"Here would I learn how Christ has died To save my soul from hell; Not all the books on earth beside.

Such heavenly wonders tell."

This word, when preached with the Holy Ghost sent down from heaven, is quickening, life giving to souls dead in sin. It contains the germ of eternal life. and when received into a good and honest heart, brings forth fruit, thirty, sixty and an hundred fold. "O then receive with meekness the engrafted word which is able to save your soul." James 1:21. Read, teach, preach, practice, print it. "The dead" spirit "hears the voice—the word—of the Son of God, and it lives." John 5:25. The apostles gave themselves to prayer and the word of God; their love to God and man, the essence of true religion, abounded. This was repeated,

the in a measure, by the reformers, and the same effects heir were, and yet are, visible The Romanist may say: "It is a dangerous book," but the condition of the proneful nations who preach, hear and practice its doctrines do esus not prove the assertion. In the days of the reformation the the Bible, the sun of the moral heavens, began to shine, that after having been clothed in sackcloth 1260 years, and and heaven's benedictions have been coming on us ever the since. God's two witnesses, the Old and New Testactive ments, rose to life again, after having lain dead for that ch a period. Life was given them from God when they were 1111translated out of the dead languages into those the king people understood. The people had the word preached er by to them, they could read it for themselves; and then a him. great moral earthquake shook the world. Gal.

The river Nile, at the annual overflow of its banks, deposits sufficient alluvial matter to fertilize the soil and render it productive; so with God's word where it comes. The Gospel Dispensation with the Word and Spirit of God, is, no doubt, the river of the water of life proceeding from the throne of God (the Father) and the Lamb (through the merits and intercession of Christ) Rev 22: 2. Queen Victoria well observed that

the Bible was the secret of England's greatness.

The word is the incorruptible seed by which we are begotten of God. It is the instrumentality, as handled by the Holy Spirit, in the new creation of the soul to holiness, the resurrection of the spirit to new life in Christ—its birth from heaven. It is the reed by which the spiritual palace is measured—the temple, the worship and the worshippers; and when the Church in the doctrine, experience and practice of all of its members, comes up to this standard, primitive piety shall have been restored. The dark ages were ushered in because this divine lamp was extinguished; and the darkness that covers the earth, although lessening, is for the want of the light it affords. "It is lite eternal to know thee, the only true God and Jesus Christ whom thou hast sent," John 17: 3, and this eternal life is

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which teach, 'hears lives.'' prayer an, the peated, imparted through a knowledge of God's word as furnished by Jesus Christ, the world's Divine Teacher; and if we want to know how much we appreciate Jesus Christ as a Prophet, it is just proportioned to the way in which we appreciate His Word. The fulfilment of its predictions—the intimations of His purpose—demonstrates its divinity, and the superintending providence of God. In this we have a miracle that is ever being performed; sacred and profane history are two faithful witnesses of the fact. The same can be said of the promises.

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"His every word of grace is strong As that which built the skies; The voice that rolls the stars along Speaks all the promises."

These miraculous occurrences have convinced many, and doubtless will very many more, of the divine origin of the sacred writings, and so lead to a study of the wonderful book, and thereby a saving knowledge of God. This is especially visible in the condition of the Jews to-day as predicted by Moses, etc.; the prophecies relative to the four great empires of antiquity as well as of minor states and cities, the authentic accounts we have of the life, death, etc., of Jesus Christ hundreds of years before His appearance as the Word made flesh, particularly by David and Isaiah, but by all the prophets; and the way in which the promises of a faithful covenant keeping God have been realized in the experiences of His people. But what a radical, may we not say a miraculous, change is effected by the Word of God in the character and so in the conduct of individuals who experience its saving power. Lions are converted into lambs, persecutors into preachers. The Holy Spirit is the agent, the Word the means, the instructor a co-worker in carrying out the Divine purpose.

"Come Holy Ghost, for moved by thee
The prophets wrote and spoke,
Unlock the truth, Thyself the key,
Unseal the sacred Book."

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We affirm it to be divine and so worthy of the most cordial reception. Man was inspired by God in its authorship. Mr. Moody observes that he "would not believe it divine if he could understand it all."

If all the different parts of a watch were made in as many countries, by as many individuals, and that without any previous knowledge on their part, and when all put together would make a perfect chronometer, it would be nothing short of a miracle, arguing the superintendence of an omnicient mind. The Bible is just such a miracle. Written in a number of different countries by thirty-six different persons; extending over a period of sixteen hundred years from Moses to-John, consisting of sixty-six different books, and ve all harmonizing as the product of one mind; all teaching the same doctrines; all inculcating the same truths; and all enjoining the same precepts; make the evidence demonstative that the volume is divine, was superintended by the one omnipresent, omnicient Spirit of God, and all for one grand purpose—to be one means of making His manifold wisdom known to the principalities and powers in heavely places. May we have grace to fall in line with this purpose, by carrying and sending the book to all nations, till the knowledge of the Author's glory covers the earth.

> "Shall we whose souls are lighted With wisdom from on high; Shall we to men benighted, The lamp of life deny?"

It is easily seen what an important place the Bible holds in the achievement of the Divine plan. Let us read it in our familles, teach it in our Sabbath schools, preach it from our pulpits, print it by our presses and practice it in our lives, and so,

Do what we can
To forward the plan
A little each day
As far as we may.

An anecdote is related of a clergyman who had labored a considerable time in a certain parish without

seeing any fruits of his toil. He resolved to leave the place. The first night after doing so, he had a dream, from which he inferred it was his duty to return to the former scene of his labors. He dreamed that a gentleman had engaged him to hammer a rock; and as he was busily employed for a long time without any visible effects being produced, he went and fold his master that it was of no avail for him to hammer that rock. His master informed him that he hired him, not to break the rock, but to hammer it. He awoke, and revolving it in his mind, he resolved to repair to his old parish again. He did so, and soon a gracious revival followed, and many were converted to God. So brethern and sisters let us hammer away at the hearts of stone with the hammer of God's word, and He will break them in His own time. He does not hire us to break them, only hammer them. "Is not my word like a hammer that breaketh the rock into pieces?" Jer. 23: 29.

In connection with the preaching of the word as a most important means in the prosecution of God's design, it seems not inappropriate to couple the pen and the press.

The art of printing was discovered about 1440 A. D., so that, prior to that period, the pen was employed in copying the scriptures for transmission to succeeding generations, and so, effectual, insignificant as it is, in carrying on the design of the Creator of the worlds. It is still used in the preparation of the scientific, historical and religious works that have been, and are, so useful in the improvement and development of our intellectual and moral faculties, and thus in furthering the work of redemption. We may mention also the ninety-five theses Martin Luther penned and nailed to the gates of Wittenburg on the 31st of October, 1517, which were instrumental in the hands of God, in commencing the glorious reformation, the results of which are yet rich blessings to the world, and shall continue to flow from the Great Fountain till the

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Ap of Jer knowledge of the Divine glory covers the earth.

In briefly glancing at the instruments, as well as the agents, God uses in effecting His purpose, the press calls for a passing notice. It has been a most potent engine for good. It has occupied a place in the machinery of Providence; especially, in multiplying the copies of the Bible, and that in over 300 languages and dialects: this Divine revelation, as we have seen, being the means, in the hands of the Holy Spirit and the Church, of renovating our corrupt being, and so making God's people a monument to the principalities and powers of his manifold wisdom. The press has wonderfully aided in disseminating the truths of Christianity by which error is everywhere tottering and falling. The Bible and other books and religious periodicals, as far as they embody the sentiments and doctrines of the scriptures, are scattering the leaves of the tree of Life for the healing of the moral maladies of mankind; and so in our missionary magazines, we have a continued history of the work of redemption, as we have the commencement of it in the Acts of the Apostles. All the resources of the universe are at the command of Christ, and are employed in carrying out the design, and teaching the rational intelligences of it that He is the invisible actor in the government of this as well as all the worlds.

Satan and his company of fallen spirits, those wicked principalities and powers that we have to wrestle with, Eph. 9: 12, no doubt pervert the press in accomplishing their base designs, yet an untold amount of good is continually being effected by the dissemination of the wholesome religious literature; and although Voltaire expected to destroy Christianity by his "Age of Reason" and other literary productions, the Bible is now being printed in a building where his printing establishment stood and he has failed, as Julian the Apostate did, when he attempted to falsify the words of Jesus Christ by attempting to rebuild the walls of Jerusalem, his workman being foiled in the undertaking

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by balls of fire issuing from the ground. The Lord Jesus will reign.

"Truth crushed to earth shall rise again, The eternal years of God are her's; But error, wounded, writhes with pain. And dies amid her worshippers."

It is conjectured by some that these fallen spirits once occupied this planet, from which they were expelled for misconduct. Milton supposed they were occupants of heaven, which one he does not say; and that man was created to fill the positions from which they were hurled on account of pride. Hence one cause of their inveterate hatred of mankind, and especially to Jesus Christ the seed of the woman who is bruising his head.

Can we reconcile these views by supposing the new heaven and earth will be the old one renewed; John

Milton believed so?

CHAPTER XIII.

T e means of Grace. Institution of the Sabbath.

In accomplishing His eternal purpose God has in separably united the means and the end; and very unwise is the individual who will not unite them. What He has joined together let not man put asunder. The same laws obtain in the spiritual realm as in the material, in this respect; although both have been suspended in the performance of miracles; we mean that, as the multiplication of the loaves and fishes etc. were miracles in the material, so the conversion of Paul, etc., were miracles to the spitual world—that is without the ordinary means; but in the general conduct of God in these things. He has man to till the soil in p oviding His bread. He causing it to bring forth; and to attend to the means of grace He blesses in the regeneration of human hearts, and so in effecting His gracious design. Usually God has employed preaching praying and praising, as means in the renovation of man's nature to each of which we will address ourselves briefly.

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I. Preaching, "Go ye unto all the world and preach the gospel to every creature" is the Divine order. Preaching was instrumental in ushering in Pentecost; Peter at that time using one of the keys of the kingdom of heaven; and opening it to 3000 Jews; and shortly afterwards employing the other and admitting the Gentiles; but it was by preaching on both occasions. The kingdom is open now.

Preaching is of ancient date. Enoch the seventh from Adam was a preacher. Jude 14. Noah was a preacher of righteousness. The prophets were more or less all engaged in this work. The apostles were much engaged in preaching. The reformers did so in their day. Geo. Whitfield was the prince, and C. H. Spurgeon the king, of preachers in modern times. By the labors of all of these God has been carrying on His great work. Indeed piety has abounded in the different ages of the church's history just in proportion as God's Word was faithfully preached. Christ Himself is the Great Precher who makes others fishers of men. ligion has always been at a low ebb when this most important duty has been neglected; so much is it one of God's methods of doing His work. The dark ages was a result of the neglect of preaching the gospel. Heathendom is what it is to-day for the want of the light of Divine truth; and those in Christian lands who do not avail themselves of the privilege of hearing the word of God as preached, are kept from sinking into heathenism only by the influence of those who give it God uses human tongues and human ears attention. in effecting His purpose. He does not ignore means. He gives character and life by regeneration and that character is exemplified by preaching and practice. There is no surer sign that we are saved than that of activity in the service of God.

"They that be wise shall shine as the brsghtness of the firmament and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. Let us be encouraged; preaching is sewing the seeds of

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eternal life; let us water them with prayers and tears, and God shall shine ubon the means of His own appointment and a harvest of souls be gathered. "We shall not labor in vain in the Lord." The commission shall not have been repealed till the nations of earth are at the feet of Jesus. "His word will not return unto Him void."

Our text would lead us to conclude that we shall preach forever, and we do not ask for any better employ. Mr. Spurgeon thought so, and that there is sufficient in the Word of God to do so. May be he is now thus engaged.

Let the Church, then, for it is by her that the manifold wisdom of God is made known to the principalities and powers in heavenly places; and let us remember that we may now have them for part of our congregation: let the Church, then, we say, proclaim Christ to the race.

"He, he is the God we adore, Our faithful unchangeable friend; Whose love is as great as His power, And neither knows measure nor end."

II. Prayer. This is one of the Divinely appointed means that God uses in carrying on His work of grace in those who really pray, as well as in blessing others, and so carrying on His design. A portion of the ten days that elapsed between the ascension of the Lord and the coming of the Holy Spirit, was spent in importunately pleading for His effusion. God purposed, predicted and promised His coming yet prayer was necessary in order to His reception. It appears that prayer prepares us to receive the Divine blessings—the change is in us, not in God. May be one thing, perhaps the first thing, we should ask for is: Lord prepare us to receive thy mercies; and possibly it is doing this, preparing us, that delays the answer more than anything else. The Lord may have great blessings in store for us, even in this life; but it takes much prayer to fit us to have and use them. The disciples, then, prayed in pu recon the on the

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view of the promise, and the promise was in view of the purpose. In answer to believing, faithful prayer, they received power from on high, the great qualification for their life-work; in short the Third Person in the Godhead came to abide with His Church forever, carrying on the work where Christ left it off, and will complete the Divine intention.

A soul deep in sin does not realize its spiritual need, nor that of others; but when quickened by the word and Spirit of God, and animated by the love to God and man that Christianity inspires, we plead with Him for ourselves and others.

"Prayer is the breath of God in man, Returning whence it came; Love is the sacred fire within, And prayer the rising flame."

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God is love, and He hears and answers faithful, fervent prayer. He has made ample provision in Christ to supply all our wants out of His riches in glory; "Faithful prayer moves the arm of Him that moves the universe."

"Faith, mighty faith, the Savionr sees, And looks to Him alone; Laughs at impossibilities, And cries it shall be done."

Although no merit, there is might, in prayer; it is a part of His plan, we cog ourselves into the wheels of His providence by it, and so work with Him. We offer the prayer, He supplies the power. It is a most healthy exercise for the soul. Wind it up by prayer in the morning, and it will run all day. Use the life God gives us—we have praying life if we are born from above.

I have no doubt that as soon as a sinner begins to pray, the Holy Spiait begins to teach him, although it may not be perceived at first. That is one object in erecting a throne of grace; and it was done at a great cost. That is what Jesus continually intercedes for—that we may continually offer prayer. May be prayer is always ascending to God.

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"Nor prayer is made on earth alone, The Holy Spirit pleads: And Jesus on the eternal throne, For sinners intercedes."

Our lives are entirely different from what they would be had we not been praying people—indeed the world is very different. Prayerless souls are not acting philosophically. The blessings God gives are worth asking for, and it is a princely privilege to do so. We appreciate Jesus Christ as a priest just in proportion as we pray. One of the great wonders of grace in the government of heaven is the erection of a throne of mercy, the invitations to it, and the answers to guilty sinners from it, it can only be so though the merit and intercession of Christ. Some say: "We cannot change the purposes of God by our prayers." But He has purposed to answer prayer. He will not accomplish His purposes if we do not pray.

We have the words in Gen. 4: 26: Then began men to call upon the name of the Lord." Man realized the loss and woes entailed upon Him by the fall, and looked to his Maker for deliverance—and it is a wonder to be wondered at that all mankind do not; they would, if they knew God as some of us do. Come to Him.

"What a friend we have in Jesus, All our sins and griefs to bear; What a privilege to carry, Everything to God in prayer."

All our wants in time and eternity are provided for in the covenant of grace, and the Lord "will be enquired of by the house of Isreal to do these things for them." Every blessing has been forfeited by original sin and continued transgression, as well as the Divine displeasure incurred; but God has provided more in Christ than Adam and we lost; we receive it by faith and prayer. Pray without ceasing, for Christ does so.

The sons of Adam boast
Of more than they in Adam lost."

We will invite your attention to a few instances, quoting from sacred and profane history, demonstrating

by them that prayer has been extensively instrumental in effecting the Divine purpose, and so to be employed by all who will coincide with it. It has been a mighty agency in effecting the greatest moral revolutions that have been wrought amongst mankind. What wonders were wrought in Egypt, by the God of Israel, when He would destroy idolatry and establish His own worship, in answer to the prayers of Moses. And when idolatry had again become rampart in the days of Elijah what a glorious spiritual reformation followed his prayer on Mount Carmel.

"Let Moses or Elijah groan And God cries out, 'Let me alone."

Think of Daniel, a captive in Babylon, pleading with the God of his people, till he obtained the promise of the almost immediate deliverance of the Jews from their exile. Hezekiah's prayer was followed by the destruction of 185,000 Assyrians in one night, and the preservation of Jerusalem in consequence. The selection of the Apostles of our Lord was preceded by a night of prayer on His part. This was a matter of paramount importance, in connection with the Divine purpose. The Pentecostal revolution, the greatest the world has known, was prefaced by ten days prayer; a revolution that overthrew satan's kingdom from foundation to apex. Prayer was a secret, not only of the formation of the Church of Christ at that period, but of the notable reformation of it in the sixteenth century. See Luther on many occasions, but especially the night preceding the meeting of the Diet at Worms, and we will not marvel so much at the success attending the cause of truth, for by prayer he harnessed himself on to the chariot of God. John Knox says in prayer: "Give me Scotland or I die" and he got Scotland; and Queen Mary declared she was more afraid of his prayers than an army of 10,000 men. One day he hastily rose from his knees and told his friends that deliverance had come. Shortly after they heard of her death. "There is nothing impossible with God and them that believe."

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Spurgeon attributed his emnient success to the prayers of his Church; and we know that his own were often immediately answered in almost, if not altogether, miraculous ways. We can learn lessons from these

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Many instances equally demonstrative, could be furnished, which will occur to the mind of the reader. These are sufficient to prove that prayer is one of the means employed by the Governor of the world in carrying on His work. Suffice it to say: We fully believe that all true prayer is answered in one of two ways. God our Father either gives us what we ask for, or grace to endure the want of it; we have examples in the Bible of both methods of answering prayer. In all our prayers, we must especially remember that, "Thy will be done," "Is the prayer of prayers."

The new birth is what constitutes us Christians, and the spirit of prayer is always an accompanying gift. We may be confident we are not Christians if we do not

possess the spirit of prayer.

"Restraining prayer we cease to fight;
Prayer makes the Christian's armour bright;
And Satan trembles when he sees

The weakest saint upon his knees;
All the powers of hell would boast,
If but one praying soul were lost."

If a church, or even an individual, is earnestly pleading with God, you may expect a rich blessing. It is also an end as well as a means; it operates subjec-

tively as well as objectively.

Do we feel sufficiently interested in the cause of Christ to pray in secret, at our family and church altars? Let us be encouraged for God's promises are in accord with His eternal purpose; and it is accomplished in His ruling and over-ruling providence. "Let men then pray everywhere," for the Almighty uses us, in this way, in effecting that design. The promises already fulfilled prove this, and God is unchangeable and true Many things occur that would not but for prayer.

Let us wind the soul up in the morning by prayer, that it may run all day for God; and at night by praise for the mercies of the day; for sleep is so much like death that we ought to fear to lie down without commending ourselves to His mercy in Christ.

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III. Praise. This is an important feature in the worship of God. It is frequently preaching prayer and praise all in one. Good music animates the heart of the preacher and opens the avenue of the heart to receive truth that might otherwise be unheeded. Many souls have been convicted by the sweet strains of the gospel as sung by God's servants. "Music hath charms." It is akin to the worship of heaven, and does much, when arising from hearts fired by love to God, to prepare for the employments of the Church triumphant. A little girl when hearing Jenny Lind sing asked her mother "If it was heaven." Music has a great influence on human minds. It has been said, in view of this fact, "I care not who legislates for a country, if I am allowed to compose its songs." The songs of our native land fill us with patriotism, those of a spiritual nature with love to God and our future home. preaching, our hearts go out to the people; in prayer, to God for His blessings on His creatures; and in praise, also to Him for what He has done for us.

> In every joy that crowns my days, In every pain I bear; My heart shall find delight in praise, Or seek relief in prayer"

The small amount of piety prevailing in Heathendom, where little or no preaching, prayer and praise are observed, proves how much as means, they have to do with God's purpose, and how wise in the spiritual realm, in the use of means, as we are in the secular. They are divinely appointed for the accomplishment of the Divine purpose.

A good sirger is a musical instrument God has made; and when the Holy Spirit touches the strings

and causes them to vibrate with love to Him, the person is not far from Heaven. Without Him,

"In vain we tune our formal songs,
In vain we strive to rise;
Hosannas language on our tongues,
And our devotion dies."

In speaking of human agency we do not forget that God is the great architect of the Church, the palace He is erecting for His own residence, but He employs His highly fovored creature, man, after He creates him unto good works, to co-operate with Him. God performs most of the great purpose Himself, such as the creation of the angels, of the heavens and earth, the new creation of the soul unto holiness, and will the body at the resurrection, and also form the new heavens and earth; but man, as God works in him, preaches, prays, gives, etc., and thus God's manifold wisdom is made known by as well as through the Church. Are we thus endeavoring to make it known to the celestial intelligences? Eternal life is the gift of God, but rewards await our labors.

Institution of the Sabbath. This is the day devoted to preaching, prayer, praise and the appropriation of our means to the spread of the gospel, and so especially to carry on the sublime work of human salvation. and to answer the other great end spoken of in the text. "Let every one of you lay by him in store according as God hath prospered him. ' If we do not so. we are as undutiful as the Jews when witholding the More is done, in this respect, probably, than in the other six days of the week. It is the day on which He shines, through His read, taught and preached Word, into thousands of benighted souls, giving them "The light of the knowledge of the glory of God in the face of Jesus Christ." The mind, in a moral sense, is similar to the chaotic condition of this earth before God said: "Let there be light." It is the day our Lord rose from the grave, the day on which millions have had a spiritual resurrection to eternal life.

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and will probably be the day on which the general resurrection will occur. It is the day on which the Holy Spirit, came to carry out the Divine intention. Jesus completing the external part of the scheme on that day, and He beginning the internal work; the day on which thousands are born from above. It is the day observed by the Christian Church, in all ages of her history, as the day of rest, and worship: a comparatively few have kept the seventh. Ezekiel appears to have foretold the change from the seventh to the eighth, and thus to the first as there are only seven days in the week, in the 43rd chapter of his prophecy and 27th verse. The apostles observed the first day of the week. It is, thus, visible at a glance, that God in His wisdom purposed the seventh part of our time to be devoted to His service, and so the accomplishment of His design. It is required for spirit and body. Mr. Moody says: "If we are careless about the one we will be about the other." In France, when anarchy and infidelity were rampart, and the inhabitants seemed determined to destroy the last vestige of Christianity, they abolished the observation of the seventh part of time and substituted the tenth for rest; but they soon discovered, that neither man nor beast could endure nine days labor, and so were forced to return to the Divine appointment. Let us remember then that we have a year of Sabbaths every seven years. could, or ought to do, much, for the salvation of souls in y vear; we could offer much prayer; we could read much of the Word of God; we could attend Divine worship a great deal; and in these ways fall in line with God's plan. I hope we will not act as the beggar, who, on receiving six dollars from a gentleman, knocked him down and robbed him of a seventh he had. act like this when we do not observe the Lord's day. "Remember the Sabbath day, to keep it holy."

The Holy Spirit regenerated 3000 the first Sabbath kept on the first day of the week. Let us place ourselves in a position to receive the blessings of salvation

by attending to the duties of that day. God gives us six days for ourselves, and we frequently rob Him of the seventh. How will we spend the year of Sabbaths in the next seven years if we live? Let us acquire and impart an amount of instruction, as well as attend to other duties. "We cannot grind with the water past the mill;" God help us to improve the Sabbaths to come.

"A Sabhath well spent, brings a week of content And strength for the toils of the morrow; But a Sabhath profaned, whatsoe'er may be gained,

Is a certain forerunner of sorrow." Sunday was the first day of the week when God began the old creation. For if we reckon from Saturday the seventh day of the week, the Jewish Sabbath, we will see that Friday was the sixth, Thursday the fifth, Wednesday the fourth, Tuesday the third, Monday the second, and so Sunday, the day God said: "Let there be light," was the first. Now Jesus had not completed the work of redemption by His death, but did so by His resurrection, and rested from His toil the first day of the week. Thus as far as time is concerned, we have the first day of the week for rest when being saved from sin as it was the first day of the week before sin. did rest on the Jewish Sabbath from His work of creation, but not from that of redemption, but did on the first day of the week after its completion, showing that the Jewish Sabbath was no longer to be considered as the day of rest, and that by the same authority as at first instituted the observation of the seventh. work of redemption continued till 'he end of the seventh day or Jewish Sabbath, then Jesus rested from it on the first.

Let us improve the remainder of the year we have in every seven in mental and spiritual improvement that we may enjoy the eternal Sabbath of the saints. It is a good indication that we have a qualification for heaven when we may enjoy spiritual employments on the Sabbath day.

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"Then will I set my heart to find,
Inward adornings of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress.
In these on earth would I appear,
Then go to heaven and wear them there."

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CHAPTER XIV.

The Lord's Second Coming.

This is the great and final event in the history of this planet, when the eternal destinies of its inhabitants will be fixed; the last until the endless state which the completion of the eternal purpose will usher in, Acts 1:11, Heb. 9:28. The prophecies of the Old Testament concerning His first advent have become history: His second coming is still in prophecy-ls vet in the future. Time, however, does not stop, and the period is approaching as fast as its wheels revolve. A great part of it is gone; maybe we are much nearer The history of this world its end than its beginning. will soon be an event of the past: We tremble at what is nearing. Worlds that were once visible to the telescope are now not to be seen; their end may have It will be so with this one, at least in its present form: Indeed the end of multitudes of its inhabitants has already come.

"All levelled by the hand of death
Lie sleeping in the tomb,
Till God in judgment calls them forth
To meet their final doom."

And we soon shall join "the silent majority," enter "the city of the dead," have our small space in "God's acre."

Sin blasted, demoralized and blighted God's fair creation, and in order to its annihilation, and that of its consequences, an entire radical change is indispensible, even new heavens, earth, body and spirit. "Behold, I make all things new," Rev. 21:5. Christ's first coming was to take away sin; none but God Almighty could do it; otherwise sin would have taken

us away. His second coming will be to complete the glorious design, to usher in a better and an eternal order of things, where sin shall not be known.

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The curtain has dropped for a short time cetwee His first and second advents. The one will differ very much from the other. His uncreated excellence was veiled in a tent of clay when He first appeared; the second time it will be in all the glory of His Father, and that of the holy angels; first as a man of sorrows, then as the God of glory—He is the God-man, Saviour and Judge—Meditator to transact business between God and man.

At His second advent there are four things in particular that he is to do in order to complete the eternal purpose of God, and bring in the golden age; To raise the dead from earth and sea; to change those living in such a way as shall be equivalent to the death and resurrection of those who shall have passed away; to judge all the inhabitants that shall have ever lived on this globe, according to their deeds, good or bad, and sentence them to a state and place suited to the character their deeds reveal; and to create new heaven and earth wherein dwelleth righteousness, where:

"God's soft hand shall wipe the tears From every weeping eye And pains and groans and griefs and fears And death itself shall die."

When we speak of the coming of the Lord, we do not mean that he is not here, but a different manifestation of Himself; "Lo I am with you alway, even to the end of the world," Matt. 28:20. He manifests Himself to His people now and makes His abode with them, although not to nor with the world; but then it will be to all, "Every eye shall see him," Rev. 1:7. He is here. He is with His people in spirit—He will come in human nature as God incarnate.

I. He will raise the dead. God's purpose in making known His manifold wisdom to the principalities and powers in heavenly places in the work of

man's redemption included the body as well as the spirit. But for this purpose no doubt Adam and Eve would have suffered the penalty of their sin without any separation of body and spirit, just as the second Adam bare our sins in His own body on the tree, and just as those who neglect this great salvation shall be punished after their bodies and spirits shall have been re-united by the resurrection. Separation of body and spirit is not part and parcel of the penalty of sin; it is part of the process of man's redemption. At the separation of body and spirit, the regenerated or new created and partially sanctified spirit leaves all its sinful pollution in the body, it being consigned to the tomb to await its regeneration or new creation, when at the resurrection it will forever leave all its sinful corruption behind and be fashioned like unto Christ's glorious body. As the tabernace gave way to Solomon's temple, and as the new heavens and earth will supercede the old, so the glorified body will that of clay. We say then that death and resurrection are a part of the process of redemption, and that Christ is coming again to complete our salvation by raising the dead; and it is as easy for Him to do so as to raise Adam's body from dust when he was first formed. If, then, we are truly born from above, that is, if our spirits have been born of the Holy Spirit we need not fear death; for although named the King of Terrors, Christ has enlisted him as a servant to help in the work of man's salvation. The resurrection of the body will be its regeneration, as the new birth of the human spirit is its regeneration; and it will be performed by the same Agent, for, "If the spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you, "Rom. 8: 11. In other words, regeneration of the whole man will be completed when soul and body are glorified. body, it appears, redeemed our bodies, His spirit our spirit; or, God and man together accomplished it.

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in palk of But for God's purpose to redeem, Adam and Eve would not have been allowed to remain on earth, or they would have been punished forever on it; as it is, they were driven from Eden. Our trials in this life are a source of comfort too; for in virtue of Christ's redemptive work, and through the agency of the Holy Spirit, "our light afflictions, which endure for a moment, work for us a far more exceeding and eternal weight of glory. Diseases invade the clay house and the soul quits it as an unfit abode. "Dust thou art, to dust thou shalt return." "Yet in my flesh shall I see God."

"Few are thy days and full of woe, O man of woman born; Thy doom is written, dust thou art, And shalt to dust return."

"And why should the spirit of mortals be proud."
The worms shall soon devour us.

These tents shall soon be taken down, but they shall be pitched beyond the river of death, to stand forever. Yet,

"Timerous mortals start and shrink,
To cross this narrow sea;
And linger shivering on the brink,
And fear to launch away."

We may see the first resurrection, if it means of the body instead of the spirit—that is the resurrection before the Millennium—those alive at Christ's second coming will see the general resurrection. Christ raised one newly dead, the nobleman's daughter; one on the way to the cemetary, the widow's son; and one buried, Lazarus. Many bodies of the saints arose at the time of His own resurrection—first fruits of His victory. "He abolished death and brought life and immortality to light by the gospel," 2 Tim. 1: 9. Paul informs us that the gospel is, Christ's death, burial and resurrection. God has purposed to raise our bodies. "As in Adam all die, so in Christ shall all be made alive." The old friends, body and spirit, shall be re-united.

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They labored and suffered as one, they shall be rewarded as such. "Our bodies shall shine like the sun in the kingdom of our Father." These mortals shall put on immortality; then shall be brought to pass the saying that is written. "Death is swallowed up in victory." I Cor. 15:54.

"Let faith exalt her joyful voice, And thus begin to sing; O grace where is thy triumph now? And where O death thy sting?"

In order then to finish God's gracious design, the spirit and body will be glorified by Christ and His Spirit at His second coming. The resurrection will be the first great event that shall take place at that solemn, yet joyful, time. We frequently apply to earthly physicians to restore our bodies to wonted health; but, by coming to the Great Physician of the soul and obtaining spiritual health for it, that of the body will be eternally secured; for that life will permeate the body at he time of the resurrection.

II. He will change the living at His coming. Flesh and blood cannot inherit the kingdom of God." I Cor. 15: 20. The change will be similar to that wrought on Enoch and Elijah, which was equivalent to death and resurrection. Our Lord, then, has effected already things as difficult to accomplish as what is necessary in order to complete the Divine purpose. Sin will be as effectually destroyed by this change as in the other case by death and resurrection. What a shock this mighty change will be to the human system. moment, in the twinkling of an eye, we, or those alive at Chtist's second advent, shall be changed." i Cor. The life emanating from the dying Godman on Calvary, like the shock of an omnipotent galvanic battery, shall have communicated immortality to the spirits of the innumerable multitude of the redeemed and shall be felt in the caverns of the tomb, and arouse the sleepers there, and change the living. God's heart

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is visible on the Cross, and its almighty pulsations have revivified the spirits of myriads of a dead race, and will their bodies too. The work of the Mediator, and the proclamation of it, by God's servants, under the influence of an unction from the Holy One, has been a mighty engine carrying the Church to glory.

We shall all soon experience death or this change; which, depends upon whether the Lord comes before our

appointed time to die, or after.

III. He will judge the world when He comes. When the dead are raised, and the living changed, all the human race shall stand before the God-man to be judged according to the deeds done in the body; and when the sentences are passed, they shall enter upon their eternal state, and God's eternal purpose shall have been accomplished in connection with the history of this sinful world and its inhabitants.

The day of grace, lasting from the time Christ began His intercession in the Garden of Eden till He ceases it at the end of time, shall then be ended. world shall not always continue as now, vice encouraged and virtue discountenanced: God shall not always be grieved with sin, nor allow His saints to be oppressed. Rebellion against His government shall not be perpetual. It is passing strange that those who have been the greatest persecutors have boasted that they were, at the time, the people of God-the Jews. Romanists. etc. There is a day coming in which they will ascertain that it was because they were not the children of God that they did so. Persons often fought against God when they supposed they were fighting for Him; so easily are we deceived and so much is the carnal mind at emnity against Him. "The heart is deceitful above all things and desperately wicked," Jer. 17:9. We love darkness better than light and do not know it. If those persecutors had turned to Dan. 7: 21-25 and Rev. 13: 7, they would have known who the saints were; but like many of us now, they were comparatively ignorant of the Word of God. God has a prison

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in His dominion; and if we do not repent of sin, and wash it away by faith in the blood of the Lamb, it shall be our eternal abode. This world is a penitentiary—a reformatory—may grace make us reformed penitents. The Divine being intends a day of separation—the holy and the sinful shall not always live together. Our character will decide our destiny, and our conduct our character. Two sentences shall be pronounced by Jesus Christ the Judge; for when a Saviour was born so was a Judge, when we celebrate Christmas we do well to rem mer this. His first visit to this earth was in the capacity of a Saviour. His second will be in that of a Judge as well. "Before Him shall be gathered all nations, and He shall separate them one from another as a Shepherd divideth his sheep from the goats." Matt. 25: 32. To those on His right hand, the place of honor, He will say: "Come ve blessed of my Father. inherit the kingdom prepared for you from the foundation of the world." Some divines think that the righteous will be taken up from the earth into the air, the first heaven; while the wicked will be left on the earth; Christ and His throne intervening. Edwards, Boston, etc., thought thus.

The place was prepared, although, apparently, not finished, from the foundation of the world; thus ready for Abel and all of the spirits of the just made perfect, till they re-enter the body, and in its glorified condition occupy it forever. It does not appear to have been finished for Jesus says: "I go to prepare a place for you." Is it the new heavens and earth, which indeed are not yet finished, if the old ones, in a remodeled state, are to be the new?

"Come ye blessed, etc." As penitents you came to me on a throne of grace; as worshipers you came to the earthly temple; as ignorant you came to my word for instruction; now come and occupy the throne with me; now come and worship in the heav nly temple; now come and I will teach you forever; come to my home and my heart and enjoy everlasting com-

munion, nearer and dearer fellowship, eternally; come and be the admiration of principalities and powers in

heavenly places to the endless ages.

"Ye blessed of my Father." Blest of the Father indeed! He gave his only begotten Son to them; and shall not He with Him freely give us all things! He gave them to His only begotten Son, and so put them in safe-keeping.

"I know that safe with Him remains, Protected by His power; What I've committed to His trust, Till the decisive hour."

"He is able to save to the uttermost all that come unto God by Him;" "and him that cometh He will by no means cast out." Then I will go. The Father also blesses them by drawing them to His Son: 'For no man can come unto me," saith Christ, "except the Father draw him." The Father also blesses them with His Spirit. In short Paul did, and we may and ought to say, Blessed be the God and Father of our Lord and Saviour Jesus Christ who hath blessed us with all spiritual blessings in heavenly places, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; not because we were so, but that we might be made so, by those blessings, Eph. 1:3, 4. And so these spiritual blessings qualify us to be on the right hand of the Judge in that great day, and nothing else can; the doing part of salvation is over, now it is asking and receiving: Christ did the work. we receive the blessing.

> "There's nothing to do for being born dead, We must have another to work in our stead; No nothing to do till saved from our sins." When the power of doing good only begins."

"All things are yours." "Heirs of God and joint heirs with Christ." "Who loved us and gave *Himself* for us, that He might purify unto Himself a peculiar

people zealous of good works;" and it is by works we shall be judged, "Inasmuch as ye did it unto one of the least of these my brethern, ye did it unto me." Let us do all the good we can and thus concide with God's purpose, and

"Then He will own His servants name, Before His Father's face, And in the new Jerusalem, Appoint our souls a place."

The second sentence will be, "Depart ye cursed into everlasting fire prepared for the devil and his angels," Matt. 25:41. God cannot encourage sin in His creation by showing any less than the amount of displeasure His holy nature entertains against it. God is love, and delights in the communication of happiness to His creatures, and whatever stands in the way of this, He ignores in terms equivalent to His perfections. Say not then that the sentence is severe.

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"Depart," maybe with the burning world. "The earth and the heaven fled away, and there was found no place for them," Rev. 20:11. Maybe this old earth and heaven will be made new.

Ye did not come to me for the mercy I procured for you with my blood; ye would not come that ye might have life; for love of sin ye neglected the great salvation; now vengeance will overtake you. It is well we know this now that we may flee to Christ. It is love on God's part to reveal it.

"Ye cursed." "Cursed is everyone that continueth not in all things written in the book of the law to do them," you were born under that curse, and ye would not come from beneath it by repentance towards God and faith in me; nay, notwithstanding I was made a curse for you; for it is written, "Cursed is every one that hangeth on a tree." Depart into everlasting punishment. The saints will say Amen when they behold the justice of the sentence, amen to the damnation of angels and men, I Cor. 6:2,3.

We will employ an illustration in, order to grasp the idea of the justice of the penalty attached to the violation of the Divine law. If a soldier insults an equal in the ranks, the crime is not considered a serious one; if he offends a superior officer it is looked upon as a graver offence: if he does so to the commander-in-chief it is still more heinous; but if he insults Her Majesty, the Queen, only her soverign clemency would prevent the execution of the culprit. Thus we see that the guilt. the criminality, the turpitude of an act is enhanced just in proportion to the dignity of the person offended. Apply this to the infinite excellency, honor and glory of Iehovah, and we can see, to some extent the fearful demerit of sin. The day of accounts that is hastening apace, and what will be transacted on the memorable occasion, are necessary in order to the proper administration of the government of God. O how necessary that we secure Christ to become our Advocate. up against sin now and He will then stand up for us.

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Probably what now most resembles the second coming of the Lord Jesus Christ is one of those terrific storms when the heavens seem on fire with vivid flashes of forked lightening, and the solid earth trembles as the heavens are rent with the thunder bolts; for He is to come in the clouds and in flaming fires, much as it was at the giving of the law to Moses on Sinai, only on a more stupendous scale, Matt. 24: 30, 2 Thes. 1: 78,

and Exod. 19: 16.

"Day of Judgment, day of wonders, Hark! the trumpet's awful sound, Louder than a thousand thunders, Shakes the earth and cleaves the ground; How the summons

Will the sinner's heart confound.

Shall we, when examined, matriculate into heaven and teach the inhabitants of another world? The examination will be on conduct and character—the former deciding the latter.

IV. He will reate new heavens and carth. It is conceivable that the new heavens and earth shall be

prepared before the Judgment, or between it and raising the dead and changing the living and so be in readiness for their glorified inhabitants; but the time when this wonderful event transpires will be of minor importance. The Judgment may be first, and then by the fiat of omnipotence, the old heavens and earth may be renewed, or new ones formed. It will be a very solemn epoch in the history of the creatures on this planet. We shall be present.

We believe that grace provided a heaven for man if he had not sinned; and that in time, he would have been translated to it as Enoch and Elijah were; and we are sure that exceeding rich grace is going to provide one for penitent, obedient believers, although he did sin. Isaiah, Peter and John make us acquainted with this part of the Divine purpose; it, of course, like the

second coming of Christ, is in the future.

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We should like to have been with the morning stars when they sang together, and all the sons of God when they shouted for joy as they beheld Jehovah lay the foundation of this old earth; but let us not be disappointed too much, we may see Him forming the new one; and the heavens too. In anticipation of this what are the sights earth affords? It matters little whether He will form a new earth out of the refined materials of the old, or create it, we do not say whichwe do not know which. Judging from analogy, we think it will be the old one, redeemed from the Divine curse by the blood of the God-man sned on its surface, and purged by the refining fires of the last day, and adorned with more than the pristine beauties of Eden. that will be the future abode of the righteous; just as the old spirit of man is created anew in Christ Jesus unto good works by regeneration, and the old body will be by resurrection. "One generation passeth away, and another generation cometh, but the earth abideth forever." Eccl. 1: 4. "Blessed are the meek, for they shall iuherit the earth." Matt. 5: 5. Does our Lord mean the new earth? or only the temporary occupation

of it now-even should that now include the Millennial age? What does Daniel mean when saving: kingdom, under the whole heaven shall be given to the people of the saints of the Most High, and they shall possess it forever and ever?" Dan. 7: 18, 27. things are the Christians, things to come as well as present"-1 Cor. 3: 21, 22; heirs but not yet inheritors. "He formed the earth to be inhabited." Isa. 45: 18. Only till the end of time? Geologists say that this globe has been the abode of sentient beings twentyseven different times, each race having been swept away at different epochs in its history. The events of the flood are reckoned the twenty-seventh. Shall the resurrected, glorified spirits and bodies of the redeemed be its inhabitants the twenty-eighth time? Yet it may be an entirely new heaven and earth. Psalm 102:25, 26, quoted in Heb 1: 9-12, appears, however, as if they would only be changed.

The earth, and possibly the first heaven, were purified to some degree by water in Noah's day; they will be entirely by fire in the last day." 2 Peter 3:5-10.

A glance satisfies the believer that the creation of a new heaven and earth forms a very important link in the chain of sacred wonders comprising the Divine purpose. The Eden of the old earth would have been good enough for a sinless creature, but a new earth. and heaven will be the eternal portion of these same creatures, made God's children by the grace of the gospel, even after their rebellion against Him. (This grace gives no encouragement to sin, when we consider the penalty paid by Jesus Christ before it could be exercised toward us.) The chief glory of the new earth will not consist of the material of which it is composed, nor of what part of space it may occupy; but in the presence and manifestation of the Divine Essence as revealed by the incarnate Son of God. It is easy for Omnipotence to refine and remodel the old earth or make a new one as to do so in the beginning. Gen. I:I.

"Then fail this earth, let stars decline, And sun and moon refuse to shine; All nature sink and cease to be, That heavenly munsion is for me."

Now Paradise will be restored.

The old, or first heaven, contaminated by the ungrateful rebellion of earth's inhabitants, shall be thoroughly purified from all the corrupting effects of sin, or a new one created. We cannot yet know which God intended when he created the heaven and the earth. They have been the workshop and theatre of as great, if not greater wonders, than that they be the future throne of God, the abode of the saints—the home of the glorified—where the endless future will be enjoyed in the employments adapted to God's purpose and man's capacity. What wonders are before, as well as behind, us.

It is supposed that the earth and its surrounding atmosphere contain the elements of their own destruction; or shall we say purification? The boiling springs, earthquakes and volcanoes, are proofs of the existence of powerful latent forces within; and if the God who formed the air, or first heaven, would separate the component parts of it—nitrogen and oxpgen—from one another—the fire from within, meeting that from without, would soon produce the terrific conflagration Peter speaks of. At the time of the flood, the waters came from the fountains of the great deep, as well as from heaven; it may be so with the fire.

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Two philosophers, who came to the conclusion that the earth would be burned up, root and branch, were asked by a little girl where they would put the ashes. They were silent.

If one creation is injured by satan and sin, God will have two.

Where the bodies of Christ and those of our fellows who have been translated, and possibly some who have arisen from the dead, and the spirits of the just made perfect, (if spirits need a place) now are, whether in the first, second, third, or any other heaven that may exist, matters little; it will be but a brief period till the spirits and bodies of all the saved shall inhabit and inherit a new neaven and earth. Time is on the wing; and since "we cannot grind with the water past the mill," let us improve the future; our eternity is leg un—we shall always exist—and whether it will be a miserable or a happy existence depends upon what is done in time—the first part of our eternity; thorough repentance will ensure our eternal felicity, in the new heaven and earth.

"God's soft hand shall wipe the tears
From every weeping eye,
nd pains and groans and griefs and fears,
And death itself shall die."

No doubt but our solar system has been so adjusted by infinite wisdom and power, that its equilibrium will be perfectly sustained, whatever changes may take place, unless the whole of the system will be changed; and so no need of such adjustment. It will, however, be wiser to work as God works in us, and so fall in line with His purpose, than to speculate. For our good, many things are hidden from us.

"It is good, it is kind in the wise one above,
To fling destiny's veil o'er the face of our years;
That we see not the blow that shall strike at our love,
And expect not the beams that shall dry up our tears."

CHAPTER XV.

The completed, perfected, eternal state.

God's purpose, as far as its execution is concerned, has been in course of accomplishment from the period when He created the angels, till now; and will continue t'il consumated in the creation of new heavens and earth, and their joyful inhabitants will be engaged in their eternal employ. The Church, through the redemption, and by the services of which, the manifold wisdom of God, is being, and shall be eternally made known to the principalities and powers in heavenly.

places, shall be the royal palace of the Divine Being forever; while all the redeemed inhabitants of this planet together with the unfallen hosts of the universe shall be filled with, and give expression to, their admiration of their Maker in His works of creation and providence: and while confirmed forever in virtue, shall render perfect obedience to His holy law, finding endless felicity in so doing. The evidence we have of these facts ought to stimulate the saints to practice and the sinners to penitence. The providential government of this globe, in the salvation of a numberless host of its inhabitants, shall doubtless form a subject of praise forever, each saint having a different story to tell; and maybe none but the comparatively few angels who fell, and, we hope the few lost inhabitants of this one world but what shall be preserved sinless forever through the exhibition lehovah shall have made of Himself in redeeming fallen men; they too, as well as mankind, having every reason to praise Him for the executed scheme of salvation, as well as doing so sponstaneously in their sinless condition on account of His infinite perfections. The cherubic, seraphic and angelic hosts of heaven shall have learned the love, justice and power, as well as manifold wisdom of their Maker, and shall serve and giorify Him according to their several capacities.

Those of the human family made righteous in heart and life, by the implanted righteousness of the Holy Spirit, and the imputed righteousness of Jesus Christ, shall be like God, and they want to be forever; while those who live and die in sin, must be wretched eternally, as they have sin still in, and on, them; as it is the cause of all human and angelic woe. The saints bore the cross on the old earth; they shall wear the crown in the new.

"Poor and afflicted Lord are thine,
Amongst the great not fit to shine;
And though the world may think it strange,
They would not with the world exchange."

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The Godhead, through the medium of humanity, for His infinite glory unveiled would be unbearable, shall shine forth in new beauties forever and we shall be like Him for we shall see Him as He is; and the saints can, and probably will be, growing in knowledge and glory forever, and yet never be infinite in any respect.

"There we shall see His face,
And never, never sin;
There from he rivers of His grace,
Drink endless pleasures in."

We hope and think there will be a language in heaven, by which we will be better able to describe the

love of God, than we now use.

The attributes of the Triune God, all harmonizing in the performance of the stupendous plan, and in accord with His eternal purpose, shall then be seen in all their Divine perfection. To suppose a repetition of the display of His moral characteristics as has been made to the occupants of this planet, and we can not guess to how many other intelligent creatures throughout the universe, is to suppose that other worlds are inhabited, (which indeed is very probable) that the inhabitants of at least, one of them have rebelled against their Creator, and that he has enacted the same wonderful drama to redeem them, as was performed here. We much rather endorse the opinion already stated, that all the sinless intelligences God has made, or may form, shall be preserved from sinning against the Most High by the displays of wisdom, love and justice seen in connection with the history of this planet; and that, may be, among other reasons, is why the principalities and powers in heavenly places are having made known to them, and scanning the manifold wisdom of God displayed therein. And it probably will be the delightful employ of the saints in a future state to do so; for what theme is of so much importance to them? What fills them with such joy? Thus the Church makes known God's manifoid wisdom; we try to do so now.

The evil that may have spread over the universe

has been nipped in the bud by the displays God has made to the inhabitants of heaven and earth of the turpitude of sin; especially in the exquisite sufferings of His son: but also in the calamities that have overtaken the creatures inhabiting this dependence of His empire, as well as in the prison prepared for the devil and his angels, and for impenitent human beings. "God is Love:" and we fully believe that what shall have transpired on this planet in achieving the Divine purpose is amply sufficient to produce such glorious results. Glory be to God. May be all creatures in the universe would have sinned but for the work of the Godman. Man fell, and but for Christ, it would have been Some of the angels sinned, and Hell is their portion; for no Christ Jesus was provided for them; and probably the augels who did not fall into sin, heard something about Him that prevented it.

We cannot see the full splendour of these things now as we shall, nor as principalities and powers view them. We limit the effects of God's greatest work too

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Jehovah, by positive and permissive decrees, is now completing this great undertaking as He administers His providential government through Christ, the brightness of the Father's glory, and the prophet priest and king of His people. Preaching, prayer, praise and the use of the wealth God gives His people, are employed as means for its accomplishment, and are part of the plan. The pen, press and pulpit are utilized with The Holy Ghost through the this object in view. eternal life He infuses into dead souls, originating in the Father's grace and flowing through the sufferings and intercession of Jesus Christ, enables God's children to coincide with their Creator and Redeemer in the glorious design. Employed in this way while on earth, because actuated by a principle of love to God and man, doubtless the palace of God and eternal peace shall be our portion; and

"Grace all the work shall crown, Through everlasting days; It lies in heaven the topmost stone, And well deserves the praise."

Thus we have briefly viewed the Purpose of God in its gradual development, in the creation of Angels, the heavens and earth, man, the redemption and regeneration of an innumerable company of the race after falling into sin, by the Father Son and Holy Spirit, and the various means employed in doing so. Through all, it is also seen that it is now in course of accomplishment; and will, "according to the sure word of prophecy," meet with entire completion in the course of the few years that are to end the history of our world.

We ought to love, worship and adore forever, the

God of such a purpose.

We thank Him for sparing our unprofitable life to complete this little book and we hope the people of God, will pray for the Father's blessing for the Son's sake and by the Holy Spirit, may follow it; and

To the Father Son and Holy Ghost, The God whom saints adore; Be glory as it was and is, And shall be evermore. Amen.

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